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Elikris Iohannis Douglas. Episcopi Sarisburiensis. 8 ° B. 266. 138.

REVIEW

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 $T \quad E \quad X \quad T$ 

OF THE

TWELVE BOOKS

o r

MILTON'S Paradise Lost:

In which the CHIEF of

Dr. BENTLEY's EMENDATIONS
Are Confider'd;

And feveral other EMENDATIONS and OBSER-VATIONS are offer'd to the Public.





LONDON:

Printed for John Shuckburgh, at the Sun, near the Inner-Temple-Gate in Fleetstreet,

M.DCC.XXXIII.



#### THE

# PREFACE.

Sheets having been much conver-Sheets having been much converfant in Milton's Poetical Writings, and having carefully examin'd the Emendations which Dr. Bentley has offer'd to the world in his new Edition of Paradife Lost; thought it not improper to communicate his Observations to the Public on this occasion.

A 2

Dr.

Dr. Bentley is deservedly distinguish'd for bis superior Talents in Critical Knowledge; they are own'd by the unanimous Confent of the Learned World, and have gain'd bim a Reputation which is real and substantial: but this will be understood with exception to what he has done on Milton's Poem: In which the' he bas given us some useful and judicious Remarks, yet at the same time he has made many Emendations, which may justly be call d in question. The Remarker has given his Reasons why he cannot Subscribe to several of them; but in fuch a respectful manner as he hopes will not, be is fure ought not, to give Dr. B. any Offence. It is a difference only of Opinion and Judgment; and in this way no Man is too Great to have his Sentiments examin'd

IN the Emendations, which the Author of thefe Sheets offers as from himself, he never ventures farther than to propose words of like sound, which a blind Poet's Ear may be presum'd to have been sometimes mistaken in, when the Proof-Sheets were

were read to him; and but few of this fort are mention'd: The greatest part arises from the Alteration of the Points, in which it is not improbable that Milton trusted much to the Care of the Printer and Reviser.

HE cannot agree with the Doctor that there was any fuch Person of an Editor, as made Alterations and added Verses at his Pleasure in the first Edition of this Poem: because the Account, which Mr. Toland gives us of Milton's Life, will not leave us room to suspect that he wanted One, or indeed many Learned Friends to bave done him Justice on this occasion: most probably Several of his Acquaintance, we are fure that Some of them, had had the perusal of the Poem before it was publish'd; and would none of them have discover'd it to Milton if be bad receiv'd such an Injury? Would none bave warn'd him of the bold Alterations, time enough at least to have prevented their being continued in the second Edition, publish'd likewise in the Poet's Life

Life-time? Besides, the sirst Edition of Paradise Regain'd appear'd in 1671. and Dr. B. says that this Edition is without Faults, because M. was then in high Credit, and had chang'd his old Printer and Supervisor. How far this changing his Printer might contribute to make the sirst Edition of this Poem more correct than the sirst Edition of Paradise Lost, we cannot certainly say: but it may be ask'd of the Doctor, why M's still higher Credit in 1674, (when the second Edition of Paradise Lost appear'd) could not have procur'd him the same Supervisor, or one at least as Good?

THE first Impression of the Paradise Lost in quarto, has three different Title-pages, and as many different Dates of the Year presix'd to the Several Copies of it. The Dates are 1667, 1668, and 1669: but the the Title-pages are thus different, there is only one Impression in

quarto.

IT may not be improper to mention bere, that Mr. Toland in his Life of M.

acquaints

acquaints us that when M. first sat down to consider the Subject of Paradise Lost, be intended to write a Tragedy only, and not an Epic Poem: and this appears from the first Plan of that Work, still to be seen (in the Poet's own hand-writing) among the MSS. of Trinity College at Cambridge. It is probable that M. took the first hint from an Italian Tragedy called Il Paradiso perso; for I am inform'd that there is such an one extant, printed many years before M. enter'd upon his Design.

THE Author of this Review has nothing more to add at present, unless to advertise the Reader, that in the following Notes, when the Verse only is referr'd to, and not the Book, the Verse is to be look'd for in that Book of the Poem, which is then under immediate Examination.



#### ERRATA.

Pag. 20. 1.24. r. foundering. p. 25. 1. 17. r. Satan says here; for his Envy. p. 35. 1. 1. r. Women. ib. 1. 2 & 3. r. they were. p. 46. 1. 3. r. 786. p. 48. 1. 24. r. in V. 640. p. 58. 1. 14. r. Momer and Virgil. p. 68. 1. penult. r. and his Son. p. 71. 1. 9, r. in v. 747. p. 77. 1. 14. r. through our. p. 78. 1. 16. r. shrough your. p. 94. 1. 1. r. Ver. 376. p. 96. 1. 13. r. come thirter. p. 99. 1. 5 & 6. r. eye. p. 100. 1. ult. r. in VII. 373. p. 118. 1. 4. r. and in XI. 557. he has. p. 121. 1. 15. after, pointed, add, with a Comma after the second equal. p. 122. 1. 20. r. the handfomest of her own Companions. p. 152. 1. 15. r. can do?) p. 159. 1.4. r. it is eternal too &c. p. 164. 1. penult. r. happy. p. 190a 1. 14. r. 16. p. 209. 1. 13. r. various. p. 223. 1. 3. r. Hebricum. p. 232. 1. 18. r. mute. p. 247. 1. 8. dele be. p. 270. 1. penult. r. Motions move. p. 271. 1. 2. r. Motions move. p. 280. 1. anopen. r. such Constition. p. 312. 1. 13. r. voluble. p. 313. 1. 120. r. of old Laertes' p. 325. 1. 5. r. v. 970. p. 329. 1. 9. del. the sulftop after doom. p. 336. 1. 27. r. untrassable. p. 363. 1. 14. del. the before Areadian.



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# REVIEW

OF THE

T E X T

O·F

MILTON'S Paradise Lost.

# BOOKI

Verse 6.

that on the SECRET top Of Horeb or of Sinai &c.

R. B. says that Milton dictated sage cred top: His Reasons are such as follow: The ground of Horeb is said to be hely, Exod. iii. 5. and Horeb is called the Mountain of God, Exod. iii. 1. & I Kings xix. 8. But it may be answer'd, that,

tho' that place of Horeb, on which Moses stood, was bely, it does not follow that the Top of the Mountain was Then holy too: and by the Mountain of God (Dr. B. knows) may be meant, in the Jewish stile, only a very great Mountain: Besides, let the Mountain be never fo holy, yet according to the Rules of good Poerry, when M. Ipeaks of the Top of the Mountain, he should give us an Epithet peculiar to the Top only, and not to the whole Mountain. Dr. B. says farther, that the Epithet secret will not do here, because the Top of this Mountain is visible several Leagues off. But Sinai and Horeb are the same Mountain, with two several Eminencies, the higher of them called Sinai: and of Sinai Josephus in his Jewish Antiquit. Book III. ch. 51 says, that it is so high, that the Top of it cannot be seen without straining the Eyes. In this sense therefore, (tho' I believe it is not M's Sense), the Top of it may be well said to be fecret. In Exod. ch. xvii. it is said that the Israelites, when encamp'd at the foot of Horeb, could find no Water; from whence Dr. B. concludes, that Horeb had no Clouds or Mists about its Top; and that therefore secret top cannot be here meant as implying that high Mountains against rainy Weather have their heads surrounded with Mists. I never thought that any Reader of M. would have understood fecret top in this sense. The Words Of Horeb or of Sinai imply a Doubt of the Poet, which Name was properest to be given to that Mountain, on the the top of which Moses received his Inspiration; because Horeb and Sinai are used for one another in Stripture, as may be seen by compating Enact his 1. With Assis vil. 30. but by naming Sinai last, he seems to incline rather to Than Now it is well known from Enact of Scripture, that, when God gave his Laws to Moses on the Top of Sinai, it was covered with Clouds, and thick Smoke; it was therefore secret at that time in a peculiar sense; and the same thing seems intended by the Epithet which our Poet uses upon the very same occasion in XII. 227.

God from the Mount of Sinal, whose GRAY TOP; Shall tremble, he descending, &c.

Dr. B. hows that facted Hill is common among the Poets, in several Languages; from whence I should conclude that sacred is a general Epithet: whereas secret, in the sense which I have given it, is the most peculiar one that can be: and therefore (to use Dt. B's Words) if, as the best Poets have adjudged, a proper Epithet is to be prefered to a general one, I have such an Esseem for our Poet, that, which of the two Words is the better, That I say with secret, was distated by Milton,

₩ER. 13.

to my advent rous Song That with no middle flight, &c.

Here.

### AREVIEW of the TEXT of

Here Dr. B. wou'd change Song into Wing; thinking that the Words flight and foar suit better with Wing than with Song: But the common Reading is right; for our Author speaks almost in the same Phrase in Parad. Reg. I. 11. the first Edition, which the Dr. owns to be without Faults.

inspire my wonted SONG else mute,

And bear thro heighth or depth of Nature's,
bounds.

With prosprous Wing well summed, to tell of Deeds

Above Heroick.

Where Wing is ascrib'd to his Song, as Flight is here: and so in Milton's Sonnet 13. to Mr. Lawes, we read

VERSE must send her Wing to honour Thee.

VER. 16.

while IT PURSUES

Things unattempted yet in Profe or RHIME.

Instead of this Dr. B. would have us read,

while I PURSUE
Things unattempted yet in Prose or Song.

But the alteration of the first Verse is needless, since a Song may as well be said to pursue things, as it is said in Parad. Reg. I. 11. (before quoted) to tell of Deeds. But the Doctor's chief Ojection is to the Word Rhime, which he

he changes to Song in this passage: he says, that it is odd, that M. should put Rime here as equivalent to Verse, who had just before (i.e. in the Preface) declar'd against Rime, as no true Ornament to good Verse, &c. But if the Docfor had confider'd the matter better, he might have observed that M. appears to have meant a different thing by Rhime here, from Rime in his Preface, where it is fix times mention'd, and always spell'd without an b; whereas in all the Editions, till Dr. B's appear'd, Rhime in this place of the Poem was spell'd with an b. Milton probably meant a difference in the Thing, by making so constant a difference in the spelling; and intended that we should here understand by Rhime not the jingling sound of like Endings, but Verse in general; the word being deriv'd from rythmus, ρυθμός: Thus Spenfer uses the word Rhime for Verse, in his Verses to Lord Buckhurst, plac'd before his Fairy Queen; and in Book I. Cant. VI. 13. of that Poem. And so our Poet uses the word in his Verses upon Lycidas,

#### he knew Himself to sing, and build the losty Rhime.

Where the Epithet lofty shews, that he could not mean Rime, or what Dr. B. understands by Rhime, for there cannot be any loftiness in That. Dr. B. is well aware that Ariosto had said,

Cofa, non detta in Prosa wai, ne in Rima,

B 3 which

# A REVIEW of the TEXT of

which is word for word the same with what Milton says here; and therefore, lest this should be objected against the Dr's Alteration, he says that Ariosto's Poem is in Rime: True, but could Ariosto mean that? if he had, how would Rima in this sense have been a full opposition to Prosa? for then (to argue as Dr., B. does) Ariasto's Subject might have been detta, bandled by any Greek, Latin, Italian, or other Poet; who had not us'd Rime.

### VER. 28, Nor the deep TRACT of Hell.

Dr. B. would have it Gulph, because he says that tract is a plane expanded Surface, exposed to view. But Servius on Virgil's Georg, II. 182, explains tractus by plaga, regia, a elimate or region, both which names our Poet gives to Hell in v. 242. And therefore the sense seems to be; Nor can the Region or Climate of Hell, tho it lies so deep, hide any thing from the Muse's Eyes. Equivalent to deep tract, is that expression in v. 177. vast and boundless deep.

## VER. 35. deceived

THE Mather of Mankind.

Dr. B. prefers THEE, Mother, &c. and says that This will raise the Sense. But neither Homer nor Virgil, nor Fasso nor Ariosta (our Author's chief Models) in the entrance of his Poem, addresses himself immediately to any of the

the Persons, who make a Part of the Poem: and therefore I cannot think that M would attempt such a thing, which is without Precedent, and raises the Sense in a place where it ought not to be raised, if we may judge from the Practice of the best Poets.

VER. 38.

by whose aid aspiring
To set thinself in Glory above his Peers, &c.

Here Dr. B. objects, that Satan's Crime was not, his aiming above his Peers: he was in place high above them before, as the Dr. proves from V. 812. But tho' this be true, yet M. may be right here; for the force of the Words seems, not that Satan aspir'd to set himself above his Peers, but that he aspir'd to set himself in Glory, &c. i.e. in divine Glory, in such Glory as God and his Son were set in. Here was his Crime: and This is what God charges him with in V. 725. who intends to erect his Throne equal to Ours: and in VI. 88. M. says that the Rebel Angels hop'd,

To win the Mount of God, and on his Throne To set the envier of his State, the proud Aspirer.

See also to the same purpose, VII. 140, &c. from these Passages it appears that there is no occasion for Dr. B's Alteration, which is This,

aspiring To Place and Glory' above the Son of God.

Ver.

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VER. 52.

Lay vanquish'd, rolling in the fiery Gulph.

Dr. B. reads,

Lay stonish'd, rolling on the fiery Gulph.

To the word vanquist'd he objects, that it is too low a word, and therefore he prefers stonish'd; but the word confounded, which is equivalent to That, comes in the next Verse; and therefore stonish'd is superfluous. M's word astonish'd, which is in the Argument of this Book, seems better to refer to confounded, and is therefore no proof that M. wrote here stonish'd instead of vanquish'd. In the common reading there is a beautiful Gradation; they lay vanquish'd, and (not only so, but) they lay rolling in the stery Gulph; nor was that all, for they were confounded, tho' Immortal.

As to the Dr's preferring rolling on before rolling in, it is a change of little consequence; for M. speaks both ways: The Dr. has shew'd that on is right; and we may justify in by the same expression us'd in v. 324. and by what.

we read in v. 76.

overwhelm'd WithFloods and Whirlwinds of tempestuous Fire.

VER. 54.

for now the Thought Both of lost Happiness and lasting Pain Torments him.

Dr.

Dr. B. don't doubt but M. gave it in the Plural thoughts and torment: For (says he) the Thought of Happiness, and then the Thought of Pain, are not One but Two. If by the thought M. meant the thinking on, then the Dr's Objection is at an end: And who can doubt but M. meant that, when he considers the Passage?

## VÉR. 63. Darkness visible.

Dr. B. says that the next Line makes visible here a flat Contradiction; for darkness visible. will not serve to discover sights of wee thro' it, but to cover and hide them. But I cannot agree with him: M. seems to have us'd these words to fignify Gloom: Absolute darkness is strictly speaking Invisible; but where there is a Gloom only, there there is so much Light remaining as serves to shew that there are Objects, and yet that those Objects cannot be distinctly seen: In this sense M. seems to use the Strong and Bold Expression darkness visible: Instead of which the Dr. wou'd give us, A TRANSPICUOUS Gloom; but Gloom includes in it (as the Dr. himself owns) a notion of transparency or transpicuity, i. c. of so much Light as serves to discover objects, thro' it; and therefore transpicuous wou'd be a superfluous Epithet to gloom.

#### VER. 72. UTTER darkness,

Dr. B. reads outer here, and in many other Places of this Poem, because it is in Scripture

me that utter and outer are both the same word, differently spell'd and pronounc'd. Besides I observe, that M. in the Argument of this Book says in a place of UTTER darkness, (Dr. B. indeed has printed outer there): and no where throughout the Poem does the Poet use outer, tho' Dr. B. quotes him as using it in III. 16, for there the two sirst Editions have it utter,

#### VBR. 74.

As from the Centre thrice to th' utmost Pole.

- Dr. B. gives us a new Verse for this, viz.

Distance, which to express all measure fails.

His Objection to the common reading is this a the Distance (he says) is much too little, and might have been doubled thus with ease;

#### As thrice from Arctic to Antarctic Pole.

But this Objection is grounded upon a miflake, as if Milton means here the Centre of the Earth and the Poles of the Earth: Whereas he plainly means the Centre of the World (which in his Plan is the Earth, IX. 103, and X. 671.) and the Poles of the World; which being vally beyond the Poles of the Earth, are therefore call'd the utmost or outmost Poles; But if we understand here the Poles of the Earth, there will be no Force, no Sense in the Epithet utmost; VER. ,90.

Now Misery HATH JOYN'D In equal Ruin: Into what Pit thou seeft, &c.

Dr. B. changes the Passage thus,

Now Misery Doth Joyn And equal Ruin; To what Depth thou seeft.

How unpoetical is doth joyn! and the other reading is as good sense as this. To ruin he objects, that it is one syllable, but M. makes riot the same in v. 499. Again, Depth (he says) is the natural Opposition to Heighth, and not Pit; but Pit includes the notion of depth sufficiently, and is a peculiarly proper word here, because Pit is the common word for Hell not only in Scripture but in Milton too: See I. 381.657. and II.850. The Doctor's alteration of in into and is very right and necessary, I think: No mistake is so common in the Editions of M. as the putting one of these words instead of the other; Instances of which may be seen in my Notes on v. 695, and on II. 304.

# VER. 166, And to the fierge Contention.

Dr. B. proposes enseunter inflead of contention; Why? Because contend went before: But for that very reason I should prefer contention; since the same idea is more exactly convey d, when the words are the same.

VER.

#### VER. 107.

#### AND study of Revenge

Dr. B. fays that and does not come in well here, when bate, that follows, has no Conjunction: He therefore reads flow study of Revenge: But this Objection is of no force; for hate should not have a Conjunction, and yet study should have one: See this plainly in the Construction, The unconquerable Will AND study of Revenge; Immortal Hate AND Courage never to submit: Where there is twice and, each standing between two Substantives. Besides, tho Revenge may be stil'd flow, (in a certain respect, as it is in II. 337.) yet it is no proper Epithet of Revenge in general, which always chooses not to be flow; much less is it a proper Epithet of the study of Revenge, which is never slow; however the Revenge itself may sometimes be forc'd to be.

#### VER. 108.

And courage never to submit or yield: And what is else not to be overcome? That Glory never shall his Wrath or Might Extort from me. To bow &c.

So all the Editions, 'till the 4to one which Dr. B. seems to follow: he bids us read thus,

That Homage never shall his Wrath or Might Extort from me, to bow and sue for Grace, &c. ..

And

MILTON's Paradise Lost. Book I. 13

And indeed if the Sentence had ended at overcome, and the words to how &c. had belong'd to what went before them, the word Homage would have been very proper: but then we must have read this Homage, not that Homage; for that always relates to what went before, this to what follows.

But since the words to bow &c. begin a new Sentence (as in all the first Editions) we ought to keep Glory: by which M. does not mean the Glory of God (as Dr. B. supposes), but that which Satan reckon'd his Glory, viz. that he had still an unconquerable Will, a study of Revenge, an Immortal Hate, &c. these he made his Glory, and this Glory (Satan says) God should never extort from him. What led Dr. B. to think the Sentence sinish'd at overcome, is the Note of Interrogation put after that word in all the Editions: But it seems to have been occasion'd by the Printer's mistake who put a [?] for a [;], perhaps by inverting the Semicolon. All will be right, if we point the Sentence thus,

And Courage never to submit or yield,
And what is else not to be overcome;
That Glory never shall his Wrath or Might
Extort from me. To bow &c.

The words and what is else not to be overcome fignify, & si quid sit aliud quod superari nequeat, and if there be any thing else (besides the particulars mention'd) which is not to be overcome: Thus else is us'd in w 683.

Than ought divine or hely ELSE enjoy'd.

VER. 125.

So spake th' Apostate Angel, the in Pain, Vaunting aloud, but rack d with deep despair.

Why aloud (fays Dr. B.) when he spake to one close by his side? But surely something like this is intimated in v. 82. With bold words Breaking the horrid silence, &c. But the Dr. says that the sentence is embarass'd: As I understand it, the sense of the last verse rises sinely above that of the first: In the first it is only said, that he spake, tho in pain: In the last the Poet expresses a great deal more; for Satan not only spake but he vaunted aloud, and yet at the same time he was not only in pain, but was rack'd with deep despair. What occasion then for the Doctor's two Verses?

So spake th' Apostate proud, with outward Faunt, But inly rack'd with Pain and deep despair.

Where ourward is a superstuous Epithet, and only put to make a Contrast to my.

VER. 127.
answer'd soon his bold Compeer.

Dr. B. reads fad for fore, and old for bold, thinking that M. in the common reading does not

But I know of no expectation which he raises, But I know of no expectation rais'd by the word foon, unless of a speedy reply, which Beelze, bub accordingly makes. As to bold, I should think the blasphemy of his Speech in v. 131, 132, &c. is sufficient to denominate him bold.

#### VER. 129.

That LED th' embattled Seraphim to war Under thy conduct.

Dr. B. chooses to read here ledst and afterwards endangerdst and putst, because it is better (he says) not to make Beelzebub commend himself and other Thrones for what Satan had made his own sole Glory. Allowing that Devils ought to be so complaisant as this, yet does not he attribute to Satan as much as Satan could wish, when he adds under thy conduct? Which words will be very unnecessary, if we read ledst, because the Verb implies them; but they are very proper, if we read led, and understand by the Passage that the Throned Powers were the Leaders under Satan their General: Which is the truth of the case, as may be provide from a variety of passages in this Poem.

VER. 130.

in dreadful deeds

FEARLESS endanger'd Heaven's PERPETUAL King.

If fearless (says Dr. B.) be the right reading, then the dreadful deeds must be those of Michael

#### 16 A REVIEW of the Text of

chael and the good Angels: but (he adds) it is plain that they are here meant of Satan's crewa I suppose that they are meant of neither particularly: but they are dreadful deeds in general, without considering who is frighten'd by them: and if so, then fearless will stand very well, and there will be no need of the Dr's reading Peerles: The sense is, Who stood without fear in the midst of terrible deeds. The Dr. alters likewise perpetual for original, because he thinks that if God was acknowledg'd perpetual, he could not be thought endanger'd. But perpetual may here mean not Eternal, but from time Immemorial, (which is the sense that the Dr. gives to Original), or who had reign'd without interruption, as Ovid fays perpetuum carmen. Metam. I. 4.

#### VER. 147.

STRONGLY to Suffer.

Dr. B. reads ftronglier, i. e. more strongly: But strongly is right, and the sense is, What if he has left us our Strength entire, that we may suffer our Pains strongly: if M. had said, What if he has given us more Strength, then it would have been proper to have added, that we may suffer our Pains more strongly, or stronglier. But as the sentence is at present, the Positive degree is more proper.

VER.

#### VER. 150. whateer his business be.

Dr. B. thinks it necessary to read our business, as in v. 159. our task: but his business is right, i.e. the business which God hath appointed for us to do: so in II. 70. his torments, are the torments which he hath appointed for us to suffer: See also II. 141. Many Instances of this way of speaking may be found in this Poem.

## VER. 154. OR eternal Being.

Dr. B. reads HAVE eternal Being, because to feel eternal Being, is (he says) an improper Expression: but then a Conjunction will be wanting. We may fill up the sentence from the foregoing Verse thus, Or what can avail eternal Being, lest us to undergo &c. this way of speaking is again found in II. 376, 377.

# VER. 157. TO BE WEAK is miserable Doing or suffering.

Dr. B. reads HERE TO DWELL is miserable &c. This alteration has been shewn to be wrong, in the Grubstreet-Journal N° 89. Satan having in his speech boasted that the Strength of Gods could not fail, v. 116. and Beelzebub having said v. 146. if God has left us this our Strength entire, to suffer Pain strongly, or to do himmightier

mightier service as his Thralls, what then can our Strength avail us? Satan here replies very properly, Whether we are to suffer or to work, yet still it is some comfort to have our Strength undiminish'd; for it is a miserable thing (says he) to be Weak and without strength, whether we are doing or suffering. This is the sense of the Place; and this reading is farther confirm'd by what Belial says in II. 199.

to suffer as to do Our Strength is equal.

VER. 159.

But see the angry Victor has recalled His Ministers of vengeance and pursuit Back to the Gates of Heaven.

Dr. B. here would have us read

But see the angry Victor hath repress'd His Instruments of vengeance and pursuit That drove us down to Hell.

Thus he corrects this Passage, with many others afterwards, upon a supposition that what M. says in his VI Book is inconsistent with his representing the Angels as pursuing Satan and his Host down to Hell. In the Passage which Dr. B. refers to (VI. 802.) Messiah says to his Saints, This day from Battel rest: but a Command to abstain from Battel and Fighting, does not imply a Command to abstain from Pursuit, when the Battel is over. M. indeed does

does not say in the 6th Book, that the Angels pursu'd them; but then he does not say the contrary. I should rather think that he intended to signify that the Angels did follow the Rebel Host, because he says in VI. 865. Eternal wrath burn'd after them to the bottomless pit: at least we may understand from That passage compar'd with This, which we are examining, that the Saints were the Ministers of that Vengeance and pursuit, which seems imply'd in eternal Wrath burning after them.

#### VER. 176.

## Perhaps has spent His Shafts.

Dr. B. fays that Thunder is not here made a Person, and therefore he wou'd read its. But is there a plainer proof of Thunder's being here a Person, than the word his being apply'd to it? And so Vengeance is a Person in II. 174, 175.

#### VER. 197.

#### As whom the Fables name &c.

Dr. B. will not allow this Verse and the three next to be M's: the mention (he says) of these sabulous Monsters makes the sentence to lag and dwindle: If indeed they had been mention'd after the Leviathan, the sense would have dwindled: but since the Leviathan is named after Them, the sense rises instead of dwindling, in proportion as He is a larger Creature than any spoken of before. What stuff is

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it (says Dr. B.) to call a Whale a Sca-beast? If it be stuff, it is none of M's, for M. does not mean a Whale by the Leviathan, as appears from his giving him a skaly rind, v. 206. See the Note upon it below.

# VER. 203. Slumb'ring on the Norway FOAM.

Dr. B. owns that Spenser has said the western Foam. But here (he says) foam comes unhappily, for it must be a solid foam that must support a sleeping Whale. Why need it be more solid than Water, which yet does support the Whales? Instead of foam, Dr. B. would read flood; but foam intimates a rough and troubled Sea, work'd up into froth or foam by the winds: to avoid which winds the Pilot v. 207. moors by the Leviathan's side under the Lee. Virgil in Æn. I. 35. has, spumas salis are ruebant.

#### Ver. 204. night-founder'd *Skiff*.

Dr. B. reads nigh-founder'd; but the common reading is better, because if (as the Dr. says) floundering is sinking by a leaking in the Ship, it would be of little use to the Pilot to fix his Anchor on an Island, the Skiff would sink notwithstanding, if leaky. By night-founder'd M. means overtaken by the night, and thence at a loss which way to sail. That the Poet speaks of what befel the Pilot by Night, appears

MILTON'S Paradife Lost. Book I. 21 pears from v. 207. While Night invests the Sea &c. Milton in his Poem call'd the Mask, (written and printed too before he was Blind, and stood in need of an Editor) uses the same Phrase: the two Brothers having lost their way in the wood, one of them says

for certain

Either some one, like us, night-founder'd
here &c.

# VER. 206. in his skaly rind.

Here Dr. B. reads skinny rind, taking it for granted that M. means a Whale by Leviathan: but I think it plain from his calling Leviathan a Sea-beast, and from his giving it Skales, that he does not mean a Whale. He meant what Job did by Leviathan in ch. 41. where by his Description he makes it as much a Beast as a Fish, and in v. 15. speaks of its Skales: This Epithet therefore the Dr. should, in deference to Job's account, have suffer'd our Poet to use; and not have put in skinny, which is a strange unpoetical Epithet to be join'd to the metaphorical word rind: as if we should call the Shell of a Nut, the shelly rind.

VER. 209.

So stretch'd out huge in length the Arch-fiend lay.

Dr. 28. will still have the Leviathan to be a Whale, and mistakes a third time here upon C 3 that

that account: A Whale (says he) cannot stretch out or contract any of its Joints: and he adds, that He is always of the same length, whether his tail be bent or straight. But for this reason M. does not mean a Whale by the Leviathan; for he again in VII. 413. speaks of Leviathan sleeping on the deep STRETCH'D like a Promontary. The Dr. would have us read,

So vast stretch'd out in length th' Arch-rebel lay.

But there is no need of any of these alterations: for after all, the word so in the common reading need not be understood as implying, that the Leviathan could stretch out his Joints, but only that Satan lay stretch'd out huge in length, as the Leviathan is huge in length, when he lies stretch'd out, or at his length.

VER. 217.
to bring forth

Infinite Goodness.

Dr. B. prefers NEW PROOFS OF Goodness; because Justice (he says) and rigid Satisfaction was exacted for Adam's Sin. But Divines say that it was Infinite Goodness in God to accept of the Sacrifice of his Son instead of the Punishment due to the Sinner. To bring forth infinite Goodness therefore is the same as to make infinite Goodness exert itself in some Proofs, viz. in Mercy and Grace, as it follows.

VER;

# VER. 224. # HORRID Vale.

Dr. B. reads & GAPING Vale: but herrid is right, and means that the Vale (which perhaps too was covered with Fire) was so deep, that it was frightful to look down so low.

#### VER. 228.

If it were Land, that ever burn'd &c.

Dr. B. reads If Land IT MIGHT BE CALL'D, that burn'd &c. because he thinks that the common reading, instead of Propriety about the Name, makes a Doubt about the Thing. And surely it was a Doubt about the Thing, which M. intended; for it raises the Thought more to Describe things right, than to Name them properly.

### VER. 233.

whose combustible And fuel'd entrails thence conceiving Fire, Sublim'd with mineral fury AID THE WINDS.

Dr. B. has two Quarrels with this Passage: fuel'd (says he) is the same as combustible, and therefore he reads Sulphureous instead of And fuel'd: but fuel'd expresses more than combustible; for Linnen is combustible, but not fuel for a Fire: fuel'd therefore seems here to imply something of substance, such as Coal, Sulphur C 4

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phur &c. which not only burn, but help to

feed and keep up the Fire.

But what is aid the winds, says the Dr. and he goes on asking what Winds? does the subterranean wind aid itself, or aid the natural winds? How foreign to the purpose are these Questions! they are the Entrails of Ætna, which, when sublim'd with Mineral Fury aid the winds, i. c. the subterranean winds: and therefore I think that we ought to read v. 231 thus,

Of subterranean Winds transports a Hill &c.

#### VER. 238.

Of unbless'd feet

Dr. B, to make the Accent smoother, reads. Of feet unbles'd; but M. could have done the same, if he thought proper: On the contrary he chooses almost always to put the Epithet before the Substantive (excepting at the end of a Verse), even tho' the Verse be the Rougher for it. A plain sign that he thought it Poetical to do so. But the Dr. is of another opinion and has alter'd this order in many places.

#### VER. 248,

Whom Reaso'n HATH equald, Force hath made Supreme.

Dr. B. says that both Sense and Measure are damag'd by the word bath, which he therefore throws

MILTON's Paradise Lost. Book I. 25 throws out: but the Sense is as good with it; and as for the Measure M. uses Reason as one syllable in VIII. 591. & IX. 559. tho' Dr. B. alters it in both those places.

# VER. 259. bath not built

Here for his Envy

Dr. B. reckons this Expression extravagant; as if God could ever wish to change places with Satan and his Crew. He therefore reads hath No BUTT &c. But there is no need of the emendation, since there may be Envy without wishing to change places. He who thinks a thing, which another enjoys, too Good for Him, may be said to envy him. That, tho he does not think it Good enough for Himself to enjoy. In this sense Satan here, for this Envy. And thus Envy is us'd in IV. 517. and VIII, 494.

# Ver. 282. fall'n such a pernicious highth

Dr. B. reads fall'n FROM such PRODIGIOUS highth: but the Epithet pernicious is much stronger, and as for the want of a Præposition, That is common in this Poem; for thus in I. 723 Stood fix'd her stately highth, and II. 409 e'er he arrive the happy Isle.

VER. 287. Hung on his Shoulders, like the Moon whose Orb &c.

Dr.

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Dr. B. reads SHONE SPACEOUS, like the Moon whose Orb ENLARG'D &c. because (he says) the Moon, as she appears to the naked Eye, is too small a Comparison. True, but in the common reading it is not the meer Moon that is spoken of, but the Moon having its Orb view'd thro' an Optic Glass, i. s. the Moon enlarg'd.

VER. 290.

to descry new Lands
Rivers and Mountains &c.

Dr. B. reads to descry new Sights, Europe's and Asia's: for Rivers and Mountains (he says) are included in Lands. If so, yet it is Poetical after mentioning the General word, to mention the Particulars; and as Rivers and Mountains are lesser Objects than Lands, the Sense rises, when these are mention'd as Objects of the Artife's View. But Rivers and Mountains (Dr. B. says) cannot be seen through the best Glasses. M. does not say that they can: he only says, that the Artist looks at the Moon, thro' his Glass, to descry them, if he can: if he cannot, this is no Objection to M. After all, why would Dr. B. have us read Sights instead of Lands? Does not Sights give us too much of the Idea of Raree-Shews? certainly it is too low a word; and Lands is much better: M. thought so, for he uses it again in V. . 262. where he says that the Glass of Galileo

observes Imagin'd Lands and Regions in the Moon. Ver.

# VER. 306. Hath ver'd the Red-Sea Coast

Dr. B. reads, the Red-Sea GULPH, for (he fays) it is commonly call'd, now and then too, the Arabian Gulph: but it is not call'd the Arabian Sea Gulph: either Sea or Gulph is superfluous in the Dr's reading, and the Arabian Gulph will only justify the calling it the Red Gulph, not the Red-Sea Gulph. Dr. B. takes Coast here to signify litus, and therefore asks how, if the Coast only were vex'd, Sedge could be set asloat in the Water? But by Coast M. may have meant that part of the Red-Sea which was nearest to the Coast; and where it is probable that the Sedge in a storm lay the thickest on the Water.

# IBID.

#### whose Waves o'erthrew Busiris and his Memphian Chivalrie.

Dr. B. throws out 6 Lines here, as the Editor's, not M's: His chief Reason is, That that single Event of Moses's passing the Red-Sea has no relation to a constant quality of it, that in stormy Weather it is strow'd with Sedge. But it is very usual with Homer and Virgil (and therefore may be allow'd to M.) in a Comparison, after they have shew'd the Resemblance, to go off from the main purpose and finish with some other Image, which was occasion'd by the Comparison,

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parison, but is it self very different from it. M. has done thus in almost all his Similitudes. and therefore what He does so frequently, cannot be allow'd to be an Objection to the genuiness of This passage before us. See particularly III. 438, 439, and fee more of this in my Note on II. 635. As to M's making Pharach to be Busiris (which is another of the Dr's Objections to the Passage), there is Authority enough for to justify a Poet in doing so, tho not an Historian: It has been supposed by some, and therefore M. might follow that Opinion. Chivalry for Cavalry, and Cavalry (fays Dr. B.) for Chariotry, is twice wrong. But it is rather, twice Right: for Chivalry (from the French Chevalerie) fignifys not only Knighthood, but those whouse Horses in Fight, both such as ride on Horses and such as ride in Chariots drawn by them: In the Sense of riding and fighting on Horseback this Word Chivalry is us'd v. 765. and in many places of Fairfax's Taffo, as in V. 9. VIII. 67. XX. 61. In the Sense of riding and fighting in Chariots drawn by Horses, M. uses the word Chivalry in Parad. Reg. III. v. 343. compar'd with v. 328.

VER. 324.
rolling IN the flood

Dr. B. reads on; but see my Note on v. 52.

VER. 326.

His swift Pursuers

Dr.

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Dr. B. reads his watchful Legions, for a reafon which is answer'd in my Note on v. 169.

#### VER. 329.

#### TRANSFIX us to, &c. .

Dr. B. reads FAST fix us to, &c: but when the same Weapon, which goes thro' a man's body, fixes him to the ground, he is properly said to be transfix'd to the ground.

#### VER. 347.

Till, (as a signal given the uplifted Spear Of their great Sultan waving to direct Their course) in even ballance down they light&c.

So the passage should be read, with a Parenthesis, as I have plac'd it: Dr. B. would read AT a signal given; but if M. had design'd at, he would methinks have said, AT THE signal given, as in I. 776. till, THE signal given, and II. 56. wait THE signal to ascend: But as is right; for the uplifted Spear was not (as Dr. B. supposes) the signal it self: it was design'd, by its waving, to direct their course, tho' it serv'd at the same time as a signal for them to begin to move.

# VER. 351.

A Multitude, like which the populous North Pour'd never from her frozen loyns &c.

Dr. B. would eject these and 3 more Verses 3 as foisted in by his Imaginary Editor. Frozen lorns (says he) is improper for populousness. That difficulty might be got over, by reading,

LYNES. i. e. the bounds of each Northern Count try: thus line is used in IV, 210. But I think that the word loyns, tho' frozen be the Epithet, may pass with a less scrupulous Reader: Gibraltar (says the Dr.) is a new Name, since those Infoads were made: And so every Name. mention'd in the description of Eden IV. 210, is new fince Paradife was schuated there: Is this then any Objection? But (favs the Dr.) to soread from Gibraltar to the Libyan sands, is to spread over the surface of the Sea: And so they might, in Ships: but the Sense of M. is rather this; They pass'd over the narrow part of the Mediterranean, beneath or beyond Gibraltar, and landing at Tangier or some such place there, they from thence spread themselves as far as the landy Country of Libya.

# VER. 372. With gay Religions full of Pomp and Gold.

Dr. B. throws away this Verse, as Unintelligible to Him: but surely by Religions M. means Religious Rites, as Cicero uses the word when he joins Religiones & Caremonias. De Legib. lib. 1. c. 15. and elsewhere.

#### VER. 375.

And various IDOLs through the Heathen world

Dr. B. reads And various ATTRIBUTES thro' all the World: because he thinks that Idols is us'd here in a sense uncommon. But be it as uncommon

uncommon as the Dr. fancies, yet furely it is its properest Sense: for Idol most properly signifies the material representation and supposed resemblance of some Being which is worship'd: And were not the Heathen Deities known by their Idols? by feeing the Idol men knew whom. it was defigned to represent. Each Idol was of a different Make, or had fornething belonging to it, which shew'd what God it was design'd Apollo's Idol with a Harp, or with Rays about his head, shew'd that it was Apollo's; and to of the reft. Thro all the HEATHEN world is right; for the' some of them were known to Israel too (as the Dr. says), yet in that respect Israel was Heathen, so far and so long as it worship'd them.

### VER. 376.

Say, Muse, their Names then known: Wha

first, who last, Rouzd from the Slumber, on that siery Couch, At their great Emperor's call, As next in worth, Came singly where he stood on the bare Strand While the promiscuous croud stood yet alouf?

So the passage should be pointed, and so it is in the two first Editions, except that in the first verse they have only a [,] after known. Dr. B. has left out the Note of Interrogation and has made several Objections to this passage; the most material are These. For then, he says that the Author must needs have given it when. I think not; for the Sense is, Muse say or de-

clare

clare the Names, by which they were then known, when wandring over the Earth they got them new names. v. 365. and see v. 374. The Dr's change of as in the 3d Verse into and can only be necessary upon supposition, that rouz'd is a Verb; but it is a Participle here. The words as next in worth may either relate to Who first, who last, or to the Emperor's call, i. e. he called them up as next in worth to him: they were the Chiefs only, for the Croud stood aloof. Like to this is what we read in I. 757 &c. that the Heralds by Satan's order to Council call'd the Worthiest.

# VER. 420. to the brook that parts Ægypt from Syrian GROUND

Dr. B. reads bound: but that is wrong, for the brook was it self the bound both of Ægypt and Syria, because it parted them. So III. 536. where the Holy Land BORDERS on Ægypt.

### VER. 423.

#### These Feminine

Dr. B. reads These Female Deem'd, and says, that feminine does not correspond to Male, but to Masculine: but the contrary is true in IX. 458. and X. 893. He adds, deem'd, thought so, by their worshippers; for it was nothing but Opinion. Can this be the true reading, when M. says immediately after, that Spirits, when

MILTON'S Paradife Lost. Book I. 33 when they please, can either sex assume? does it not follow from thence, that they are spoken of as really Males and Females?

# VER. 450. Adonis from HIS native Rock

Dr. B. reads its, lest we should mistake here the River for the beautiful Person, which the Poets mention: But this River took its name from that beautiful Person, and may therefore be spoken of here Personally: Thus Tyberinus is by Virgil, and Achelous by Ovid: and thus M. in III. 359. makes a Person of the River of God, and of a Lake in IV. 263.

# VER. 485. Lik'ning his Maker to the Grazed Oxe &c.

Dr. B. thinks This and the three next Verses to be the Editor's and not M's. His Objections to them are as follow. The grazed Oxe (says he) is silly and superfluous, meaning the Epithet: but M. took it from Psalm cvi. 20. Thus they chang'd their Glory into the Similitude of an Oxe that eateth Grass. Again, he says, that pass'd from Agypt marching is quite wrong, because in Exod. XI. 4. it is said God went out into the MIDST of Agypt: but yet in ch. XII. 12. God says, I will pass thro' the midst of Agypt: and will not That justify M's word pass'd? Next the Dr. objects to bleating Gods, and says that in the Text it is D only

only said, The first-born of Men and all Cattle; but in ch. XII. 12. where those words are, it is added, and against all the Gods of Ægypt I will execute Judgment: (see also Numb. xxxiii. 4) where by Gods M. feems to have understood Cattle, and particularly Sheep: whether he understood the Text aright or not, is not to our present purpose: But (says the Dr.) the Agrotians did not worship Sheep, they only abstain'd from eating them: Was not Jupiter Ammon worship'd under a Ram, hence Corniger Ammon? Clemens Alex. tells us that the People of Sais and Thebes worship'd Sheep; and R. Jarchi upon Genes. xlvi. 34. says that a Shepherd was therefore an Abomination to the Æ. gyptians, because the Ægyptians worship'd Sheep as Gods. These Authorities will serve to justify our Poet, and keep the Reader from joining with the Dr. to throw out these four Verses.

VERSE 504. when the hospitable door Expos'd a Matron to avoid worse rape.

So M. caus'd it to be printed in the second Edition: the first ran thus,

when hospitable doors
YIELDED THEIR MATRONS to prevent worse
rape.

And M. did well in altering the passage: for it was not true of Sodom, that a Matron was yielded

yielded there; the Woman had not known Man, Gen. xix. 8. And as she was only offer'd, not accepted, it is not so proper to say that she was yielded. But observe that M. in the second Edition changed yielded into expos'd, because in what was done at Gibeah, Judg. xix. 24. the Levite's wife was not only yielded, but put out of doors and expos'd to the Men's Lewdness. Why then does Dr. B. prefer M's first reading to his second, when he alter'd the Passage to make it more agreeable to the scriptural story?

VER. 522.

but with looks

Down-cast and damp, (yet such wherein appear'd Obscure some glimpse of Joy, to have found their Chief

Not in despair, to' have found themselves not lost In loss itself), which on his Count'nance cast Like doubtful hue.

So this passage should have been printed, with a Parenthesis where I have plac'd it: because the words which on his Count'nance cast &c. refer to down-cast and damp, and not to the words immediately preceding them, as the Reader will readily acknowledge, when he considers the whole Passage.

VER. 543.

Frighted the REIGN of Chaos.

Dr. B. reads Realm, thinking that M. could never use Reign as Regnum is us'd sometimes

D 2 for

for the Region, the Space. But in X. 283. he speaks of the waste, wide Anarchy of Chaos damp and dark, where the Epithets shew that Anarchy signifies the Region, the Space, as Reign does here: and so Spenser taught our Poet to speak: for he says in Book II. Canto VII. 21.

That straight did lead to Pluto's grisly REIGN.

#### VER. 565.

Of Warriors OLD, with ORDER'D Spear and Shield.

Dr. B. reads Of Warriors BOLD, with PORTED Spear and Shield: We had (he says) Heroes old before, and therefore by bold we avoid the Repetition. But it was 13 Verses before, and therefore M. might without blame use the word old here again. Besides, he seems to use it here in a different sense; for by Warriors old may not be meant the Warriors of ancient times, but long-experienc'd Warriors, as in Sampson Agon. v. 140,

OLD WARRIORS turn'd Their plated backs under his heel.

Dr. B. is again wrong in changing order'd into ported: for ported Spear (as appears from IV. 980. cited by the Dr.) is a Spear borne with the point toward the Enemy: but here M. uses a Comparison, to represent an Army not prepared to fight, but standing in military Order and

MILTON's Paradise Lost. Book I. 37 and Discipline about their General: see v. 569. Order'd therefore signifies borne or carry'd regularly, according to military Exercise: thus both the Spear and the Shield were order'd: but ported can never be apply'd to the Shield, however it may to the Spear. And This suggests another reason against reading bold; for it is the regular Discipline, and not the Courage or Boldness of the Warriors, that is brought for a Comparison; since they, who are compar'd to the Warriors, were then only awaiting the Command of their Chief.

# VER. 575. than that small Infantry Warr'd on by Cranes.

I have no intention to justify the Pun in the word Infantry; but I cannot agree with Dr. B. who thinks that this whole Comparison was foisted. in, and that M. would not have written Infantry, but Cavalry, fince the Pygmees fought not on Foot, but riding upon Rams and Goats. Pliny indeed represents them as riding so; but neither Homer nor his Scholiast on Iliad III. 3. hint any thing of the Pygmees riding, when they fought with the Cranes; and Pliny only mentions it as a Report. On the contrary, Juvenal seems to suppose that they fought on foot; for in Sat. XIII. 173. he calls them a Cohors, which signifies a body of foot; and in v. 168. he says, Pygmaus parvis currit bellator in armis &c.

 $D_3$ 

VER.

VER. 587.

thus far these beyond

Compare of MORTAL Prowess.

Dr. B. would have us read RIVAL Prowess; because Homer's auxiliar Gods being mention'd, v. 579. it was not sufficient to place These above mortal. But the Comparison is made between Satan's Troops and the Troops that fought at Ilium; it is only a Circumstance taken notice of en passant, that the Gods affished the two Armies at Ilium: they are no part of the Comparison, and therefore mortal may be justify'd.

But Dr. B. thinks farther that Thus has no fense here, and that it shews the rest to be interpolated: But Thus is right: the sense is; These (Satan's Troops) being far beyond compare of mortal Prowess thus, i.e. as I have been describing, yet observed their dread Com-

mander.

#### VER. 590.

In shape and GESTURE proudly eminent Stood like a Tower.

Dr. B. says that he cannot comprehend what is the gesture of a Tower, and therefore he is sure that M. gave it In shape and STATURE &c. But in my opinion the common reading does not ascribe gesture to a Tower. The words like a Tower are a short Similitude, and it is not necessary that the Similitude should correspond with every circumstance of the Description to which it refers.

VER.

VER. 603.

but under BROWS

OF dauntless Courage.

Dr. B. reads but under BROW SAT dauntless, &c: because (says he) subfronte, in supercilis is the seat of Haughtiness and Pride. True; and Therefore the common reading is right: for the Care, which sat on his faded Cheek, was under brows of dauntless courage, because dauntless courage was seated in those brows, in superciliss.

#### VER. 605.

Signs of Remorse and Passion.

Dr. B. reads, and PITY, thinking Passion to be too wide a word, and to comprehend Disdain, Rage, &c. quite contrary to Remorse: but Passion signifys here grief, vexation, &c. (consistent with Remorse), and so it again signifys in X. 718.

#### VER. 606.

The Fellows of his Crime, the Followers rather.

Dr. B. reads, The Fellows and the Followers of his Crime: because (he says) all were not his followers; the Archangels his Compeers, were Fellows of his Crime, the lower Angels were Followers. But I don't find that any of them, except Satan himself, were Archangels; if any were, yet he was above them, and was an Hierarch. Most certainly they were all his Followers:

D 4 they

40 A REVIEW of the TEXT of they were all led under his conduct, v. 130.

and even Beelzebub the next to Satan in power, v. 79. was but Regent under him. V. 698.

#### VER. 610.

Of Heaven, and from ETERNAL SPLENDORS flung.

Dr. B. reads ethereal Splendor: but Splendors are Glories: and eternal is right here, because Heaven being mention'd before, there is no need of ethereal to determine the place of those Splendors. See my Note on III. 349.

#### VER. 621.

Words INTERWOVE with sighs.

Dr. B. reads, interrupt: but his own quotation from Fairfax's Tasso XII. 26. justifies interwove, as to the Sense,

Her sighs her dire complaint did INTERLACE: And the word it self is us'd by M. in the Mask, INTERWOVE with flaunting Honysuckle.

### VER. 635.

For Me be witness all the Host of Heaven.

Not the whole Host of Heaven, (says Dr. B.) for 2 thirds continuing in Faith and Happiness, could not be here his witnesses: and therefore he reads all THIS Host of Heaven. But why may not the words all the host of Heaven mean, ye who are the host of heaven? as elsewhere he calls his Crew Deities of heaven: Or why may not

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not those who were absent be appeal'd to as witnesses, in the same manner as if they were present? there is a Pathos in such a manner of speaking. But if THE were wrong, we might read with less Alteration,

For Me be witness all YE Host of Heaven.

#### VER. 636.

# If Counsels different.

Dr. B. reads, If Counsels e'en deferr'd. The reason, which he gives, is, That there is no hint in all the Poem of Satan's differing from all the Council or acting without their consent. True; but no more is there any hint of his ever having deferr'd or delay'd Counsels publickly resolv'd on: Why then is not This reason as strong against e'er deferr'd, as against different? I am for keeping the word different; and I think that Satan means to fay, that He had not lost their Hopes, by ever having differ'd from the publick Vote and Opinion: If this be the fense of the Place, and Satan spake Truth, it must follow of course that there is no Hint in all the Poem of Satan's having ever differ'd from all the Council. The Doctor's objection against the common reading is the very foundation, upon which it is to be justify'd.

#### VER. 647. that HE NO LESS

At length from us may find, Who overcomes &c.

Dr. B. reads That Lesson HE At length &c. That Lesson, That Maxim, Who overcomes &c.

But

# 42 A REVIEW of the TEXT of

But then it should have been This Lesson: for in propriety of Grammar This refers to what follows, That to what went before. The common reading therefore is better, that he no less, neantmoins, nevertheless, may find &c.

#### VER. 662.

#### Open or UNDERSTOOD

Dr. B. reads underhand; for (says he) what is understood, is not conceal'd, but open: But he mistakes the sense of the word understood here; for M. means by it, not express'd, not openly declar'd, and yet imply'd: as when we say that a Substantive or Verb is understood in a Sentence.

# VER. 667. with grasped Arms

Dr. B. reads Swords; because Arms (he says) is too general, including Helmet, Shields, and all: But the Epithet grasped, join'd to Arms, determines the expression to mean Swords only, which were spoken of a little before Ver. 664.

# VER. 669. towards the VAULT of Heaven

Dr. B. reads the WALLS of Heaven. The Emendation is good; and to the Quotations, which he brings to justify it, we may add II. 1035, and III. 71, 503.

VER.

# VER. 690. and dig'd out RIBS of Gold.

Dr. B. reads SEEDs of Gold: but if this has any meaning, it does not fignify Gold, but that of which Gold is generated: which according to M. is Sulphur, for in v. 674. he calls Metallic Ore in general the work of Sulphur: and therefore Seeds of Gold in this sense will not come up to the Poet's meaning. He gave it Ribs of Gold, and meant veins of Gold-Ore, which are a sort of Ribs to the Earth. I don't doubt but the Poet here by saying, They open'd into the Hill a spacious wound, and dig'd out Ribs of Gold, alludes to the formation of Eye VIII. 463. he Open'd my Lest, and took from thence a Rib:

— wide was the wound.

#### VER. 695.

Learn how their greatest Monuments of Fame And Strength and Art, &c.

Here are three things (says Dr. B. very justly) distinguished for Monuments, viz. Fame, Strength, and Art; but if you separate Strength and Art from Fame, what has Fame to subsist on? he reads therefore For Strength and Art &c. But by an easier Alteration we may clear the passage thus,

Learn bow their greatest Monuments of Fame In Strength and Art are easily outdone &c.

The

The construction will then be, Are easily outdone IN Strength &c. or Monuments sounded IN Strength &c. Concerning the frequent mistakes of in and and, see my Notes on I. 90, and II. 304. VER. 703.

FOUNDED the Massy Ore Severing each kind, and scum'd the Bullion Dross.

Dr. B. says that Bullion dross, is a strange Blunder to pass thro' all Editions: He supposes that the Author gave it and scum'd FROM Bullion Dros. But I believe that the common reading may be defended. The word Bullion does not fignify purify'd Ore, as the Dr. says; but Ore boiled, or boiling; and when the Dross is taken off, then it is purify'd Ore. M. makes Bullion an Adjective here, a thing very frequent with Him; and so Bullion Dross may signify the Dross, that came from the Metal, as Spenser expresses it, or the Dross that swam on the surface of the boiling Ore. The sense of the Pasfage is this; They founded or melted the Ore that was in the Mass, by separating or severing each kind, i. e. the Sulphur, Earth &c. from the Metal; and after that, they scum'd the Dross that floated on the top of the boiling Ore.

VER. 720. Belus or Sérapis.

Dr. B. objects against five Verses here: one of his Reasons for so doing is, that Serapis has the Accent on the first syllable, whereas he quotes Authorities to shew that it should have it on the second

MILTON's Paradise Lost. Book I. 45 second. But there are other Authorities, which may serve to justify M. for we read in Martianus Capella, Te Serapin Nilus &c. and in Prudentius Isis enim & Serapis, &c.

# VER. 745. On Lemnos, th' ÆGEAN Isle.

Dr. B. reads On Lemnos, THENCE HIS Isle, and calls it a scandalous fault, to write Æ gean with a wrong Accent for Ægean. But M. in the same manner pronounces Thyestean for Thyestean in X. 688. and in Par. Reg. IV. 235, we read in the first Edition, which Dr. B. pronounces to be without faults,

Where on the ÆGEAN Shore a City stands. And Fairfax led the way to this manner of pronouncing the word, or rather to this Poetical Liberty; for in his Translation of Tasso I. 60. he says

O'er ÆGEAN Seas thro many a Greekish Hold, and in XII. 63. As ÆGEAN SEAS, &c.

#### VER. 769. WITH Taurus rides.

Dr. B. reads IN Taurus rides, and says, Does Taurus ride too, a Constellation fix'd? Yes, or else Ovid is wrong throughout his whole Fasti, where he describes the rising and setting of the Signs of the Zodiac: See what he says of the rising of Taurus in v. 603. and our Author in X.

A REVIEW of the TEXT of X. 663. speaking of the Fix'd Stars, says, Which of them rising with the Sun, or falling, &c.

VER. 785.

Wheels her pale Course.

D. B. reads pale CARR: but course is right; for it is usual with Milton to apply that Epithet to the course which more properly belongs to the Body that moves. So in Par. Reg. I. 253. he speaks of a Star's BRIGHT course, because the Star was bright, as he says PALE course here, because the Moon is pale. See my Note on II. 561.



BOOK.



# BOOK II.

#### VER. 2.

the wealth of ORMUS and of IND.

lamonds, a principal part of the wealth of India where they are found, and of the Island Ormus which is the Mart for them.

Dr. B. not understanding the passage thus, would read of HERMUS and of TAGE, because (as he fays) thefetwo Rivers abound with Golden Sands, and because they are in the West, which the opposition of the East in next verse requires, as he thinks. But fince Hermus and Tage are noted only for Golden Sands, therefore they cannot have been intended by M. here: for Gold is mention'd in the 4th Verse, and therefore the Wealth here spoken of must be of another kind. In answer to the Dr's other Objection, (that M. could not mean Ormus and Ind, places in the East, because the East is distinctly mention'd in the next Verse) it may be reply'd that Ormus and Ind, being Places whose Situation were well known to be in the East, that Circum**stance** 

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stance is Therefore not mention'd: but when he comes to speak of *Pearl* and *Gold*, he mentions the East, because the best kinds of them are found there. The Distinction is not between the Wealth of the West and of the East; but between three sorts of Riches, all in the East, *Diamonds*, *Pearls*, and *Gold*: and thus these three are join'd in v. 634. In *Pearl*, in *Diamond*, and Massy Gold.

#### VER 3.

with richest hand Showers on her Kings Barbaric Pearl and Gold.

Dr. B. alters the Passage thus—with richest hand Sows on her CLIME Barbaric Pearl and GEMS.

But M. certainly gave it Gold, and in the Epithet imitated Virgil's Barbarico postes auro &c. An. II. 504. To sow the Earth with Pearl is M's expression, as the Dr. proves; but did M. ever say sow Pearl on the Clime? the word Clime or Climate means not only the Earth, but the Region of the Air over it &c., and therefore it can't properly be said to be sow'd. Dr. B. asks, what's that? shower'd with hand? it is the same as M. says in v. 640. Who shower'd with copious hand. But what (says he) is shower'd Gold on her Kings? The sense might be, bestows on her Kings, furnishes the Country, and Therefore the Kings (who have the largest share of its Riches) with Pearl and

Milton's Paradife Lost. Book II. 49 and Gold. But I rather believe that M. alludes here to the Custom us'd at the Coronation of Kings in some Countries of the East; for Cherefeddin Ali the Persian in his History of Timar-Bee (translated by Mr. Petis de la Croix) says that when he was crown'd, the Princes and Emirs repandirent à pleines mains sur sa tête quantité d'Or & de Pierreries selon la coûtume. livr. 2. ch. 1.

# . VER. 25.

the happier State
In Heaven, which follows Dignity, might draw
Envy from each Inferior.

Dr. B. reads thus,

the happier state In Heaven from each Inferior might have drawn Envy, which follows Dignity.

This is good sense indeed; but is not M's meaning. He meant that the Higher in Dignity any Being was in Heaven, the happier his state was; and therefore Inseriors might there envy Superiors, because they were happier too. So that here is no occasion for any Alteration of the Order of the words.

VER. 47.

AND rather than be less

Card not to be at all.

D. B. reads Hz rather than &cc, because at present the Confiruction is and his trust car'd not

not &c. But such small Faults are not only to be pardon'd but overlook'd in great Genius's. Fabius VIII. 3. says of Cicero, In vitium sape incidit securus tam parva observationis: and in X. I. Neque id statim legenti persuasum sit omnia, qua magni auctores dixerint, esse persecta; nam & labuntur interim & oneri

VER. 56. SIT lingering here

cedunt, &c.

Dr. B. reads STAY lingering here, because we have before STAND in arms: but stand does not always signify the posture, see an Instance of this in St. John. I. 26. To stand in arms is no more than to be in arms. So in XI. I. of Adam and Eve it is said that they STOOD repentant, i. e. were repentant; for a little before it is said that they prostrate fell. That sit is right here, may appear from v. 164, 420, 475.

#### VER. 69.

# Mix'd with Tartarean Sulphur

Dr. B. says that the Throne could not be mix'd with sulphur, unless it was batter'd to pieces and pounded with it; and therefore he reads marr'd: But mix'd is right, and signifys fill'd with; it is an Imitation of what Virgil says in Æn. II. 487.

At

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At domus interior gemitu miseroque tumultu
Miscetur.

# VER. 78. When the fierce Foe &c.

Against Dr. B's objection to this passage, and Alteration of it, see my Note on I. 169.

VER. 130.

that render all access .....

#### IMPREGNABLE

Dr. B. reads Impracticable, because he thinks that access here does not signify the place of access, but the act of acceding. But it may mean the place of access here, as it does in I. 761.

all ACCESS was throng'd, the Gates And Porches wide.

#### VER. 135.

and at our heels all Hell should rise With blackest Insurrection, to confound &c.

Dr. B. reads blackest Infuscation; which expression I will not call a Vitious Tautology, because the Dr. has shew'd that Virgil us'd much the same. But then to rise with Insurrection is no more Nonsense than blackest Insuscation, i. e. blackest darkning. Nay the present reading is much more justifyable than the Dr's, because the Epithet blackest join'd to Insurrection shews that not meerly a rising, but a rising in some E 2 terrible

52 A REVIEW of the TEXT of terrible manner is imply d. We may help the Expression a little by pointing the Sentence thus.

and at our heels all Hell should rise, With blackest Insurrection to confound &c.

# Ver. 151.

Devoid of Sense and Motion

Dr. B. reads Action: but Motion is the same, and a philosophical word; a power to move including a power to act.

IBID.

(Let this be good) whether our angry Foe Can live it, or will ever?

Dr. B. thinks that there is a Contradiction between This and what follows; That being here represented as Doubtful, which in the next Sentence is represented as Certain. He therefore would read

(Let this be good) THAT our INCENSED Foe Can give it, or will ever?

The alteration is great, and (what is worse) is needless: for it is no Contradiction, first to speak of a thing as Donbtfull, and afterwards (as upon second thoughts, as upon better consideration) to pronounce it absolutely Certain. There is a peculiar force and strength, when the Sentence thus rifes; and the Argument is the Stronger, for not having been push'd with all its weight at first.

#### VER., 196.

Chains and these Torments? better THESE than worse

Dr. B. reads better THUS than worse; because (he says) that they were even Then loose from their Chains: but they were not loose from their Torments, and therefore the word these may refer to Them.

#### V.E.R .: 204.

Ilaugh, when those who at the Spear ARE bold And ventrous, if that fail them, shrink and fear &c.

Dr. B. reads so instead of are, and says that otherwise there will be a want of the Particle but before the words if that fail them. But the Dr. is strangely mistaken; for, if we read so, then we shall want some words to compleat the sentence: for then the Construction will be, when those who shrink and fear: what of those? nothing is said; the sentence is suspended. But all is well, if we point the Verses thus,

I laugh, when those; who at the Spear are bold And ventrous, (if that fail them) shrink and fear &c.

The sense is, I laugh when those shrink and fear upon the Spear's failing them, who are bald and ventrious at the Spear, i. c. when they are fighting with it.

V er.

#### VER. 220.

This Horror will grow mild, this Darkness

Dr. B. reads less, and says that it is quite too much that the Darkness should turn into light: but surely this is no more than for Horror to turn into mild: both Mild and Light don't express the highest degree, but only something that, in comparison of what they then suffer'd, might be call'd mild and light.

# VER. 232.

when everlasting Fate shall YIELD To fickle Chance, and Chaos judge the strife.

Dr. B. reads

when everlasting Fate shall PLEAD WITH sickle Chance &c.

for (says he) if Fate yields to Chance, it prevents a following strife. But he mistakes M's Sense, which is; When Fate shall yield or give way to Chance (so as that we may have a chance of succeeding in our attempt) and when Chaos shall judge the strife between the King of Heaven and Us; not between Fate and Chance, as the Dr. supposes.

#### VER. 245.

and his Altar breathes
Ambrofial Odors and Ambrofial Flours.

Dr.

Dr. B. would read from for and: and asks how an Altar can breathe Flours, especially when Flours are, as here, distinguished from Odors? But, when the Altar is said to breathe, the meaning is that it smells of, it throws out the smell of, or (as M. expresses it IV. 265.) it breathes out the smell of &c. In this sense of the word breathe, an Altar may be said to breathe Flours, and Odors too as a distinct thing; for by Odors here M. means the smells of Gums, and sweet spicy Shrubs, see VIII. 517. Not unlike is what we read in Fairfax's Tasso XVIII. 20.

Flowers AND Odors sweetly smell'd.

VER. 255.

Hard Liberty before the BASY Toke'
Of Service pomp

Dr. B. reads before the LAZY Toke; and says that the Toke was so far from being easy, that it was wearisom and unacceptable: To aspiring minds it was so, but Satan here speaks of what it was in its self: and in its nature it was easy; as Satan himself allows in IV. 45.

nor was his Service HARD; What cou'd be less than to afford him Praise, The BASIEST recompence?

VER. 294.

the Sword of Michael

Dr. B. reads, the edge of Michael's Sword, because (he says) Michael, Raphael &c. are generally

nerally pronounc'd with but 2 Syllables. The Dr. in his Note on XI. 466. goes farther, and afferts that they are always but 2 Syllables: But before he had gone so far in his Emendations he might have remark'd, that these words are made to consist of 3 Syllables in VI, 202, 363, 411. VII.40. XI. 235: and we find the fame in XI. 552. XII. 466. So also Fairfax in the Argument of Book IX of his Taffo and elsewhere makes Michael 3 Syllables.

VER. 304. And Princely Counsel in his face yet shone Majestic, tho' in ruin.

Dr. B. asks how Counsel could shine, or be majestic, or be in ruin: and therefore he reads And Princely FEATURE in his Face &c. But it is his Face which is here faid to be majastic tho' in ruin, not Counsel; that is the Dr's miltake. Or perhaps it is the Person of Beelsebub which is describ'd as majestic in ruin; for in his Face is the same as in the Face of Him (see my Note on I. 90.) In the Poetical Stile Princely Counsel may properly be said to thine in Beelzebub's face: the way of speaking is common among Poets; thus Fairfax's Taffo. XIII. 70. Out of his Looks show Zeal &c. But if the Dr. will not allow that which appears visibly and eminently, to be faid to some, yet rather than agree with his great Alteration of the Text, I shou'd choose to read

public Care And Princely Counsel; AND his Face yet shone Majestic, the in rain. Sec I. 591. VER.

# VER. 309.

# Or Summer's noon-tide AIR.

Dr. B. reads Hour, and says that it is not the Air, but the Hour which makes Stillness in hot Countries, all Creatures being then retir'd to Shade and Rest: Then he quotes Callimathus as using the Phrase meonetide Hour. But this answers only to Noon Hour, or Noon-tide: no one ever said noon-tide Hour, because tide is the same in such expressions as time or hour: Hour therefore is superstuous; and is very so-reign to what M. meant. In hot Countries hardly any Wind blows at noon-tide; in the Asternoon of towards Evening the cool Breezes begin: So in K. 93.

Now was the Sun in Western cadence low From Noon, and gentle Airs due at their hour To fan the Earth now wak'd.

#### VER. 329.

What sit we then projecting Peace AND War? Dr. B. reads Peace OR War: perhaps better, Peace IN War: They were already engaged in war: for it follows, War has determined us. See my Note on I. 90.

# 121 VER. 335.

what Peace can we return?

Dr. B. reads Faith: but Peace is right, because it is oppos'd in the next Verse to Hostility,

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lity, and in v. 329, we had What sit we then projecting Peace and War? by Peace is here meant a peaceable disposition.

#### VER. 337.

and Revenge (tho' slow)

Tet ever plotting &cc.

So we should read this Passage, for the sake of Perspicuity inserting the Note of a Parenthess.

## VER. 352.

and by an OATH, That shook Heaven's whole Circumference, confirm'd.

Dr. B. reads and by a Nod &c. thinking that M. here had in view what Homer and Milton say of Jupiter's Nod: but they (I think) don't represent Jupiter as using that Nod to confirm what he utter'd: M. alludes (no doubt) to what St. Paul says of God Hebr. vi. 17. he confirm'd it by an Oath.

#### VER. 362.

## HERE perhaps.

Dr. B. says that M. must have given it there: but I think not: in v. 360 it is this place, and therefore M. gave it here, i. e. in the place which I am speaking of. M. frequently uses now and here, not meaning a Time or Place then present to Him or his Speakers when they are speaking; but that Time and that Place which He or They are speaking of. The want of observing

MILTON's Paradife Lost. Book II. 59 ving This has made Dr. B. alter the Text very frequently, particularly thrice in the compass of a few Verses, III. 606, 613, 615.

# VER. 407. or spread his airy flight

Dr. B. reads fleer, and so M. sometimes speaks: but spread is as well as fleer: for in the Mask He says to Lady Derby, Mark what radiant state she spreads: and in the same poetical manner he says of the Swan VII. 439. She nows her state with oary feet.

VER. 409.

Over the vast Abrupt, e'er he arrive The happy Isle? what &c.

So we should read with a Note of Interrogation after Isle. But Dr. B. alters the Passage thus

Over the wast Abrupt? SAY, be ARRIVES The happy Isle: what &c.

The common reading (he says) supposes, that he will arrive at last, which was hazardous and uncertain. But while Beelzebub was speaking, Satan was intending to try, and therefore he must have expected and supposed that he should arrive there: see v. 979. But after all, e'er he arrive may as well signify e'er he can arrive, as e'er he shall arrive: and that sense is clear of the Dr's Objection.

VER.

12.7 - 31 0 0 0 VER. 441. 0

Threatens him PLUNG'D in the abortive Gulph.

Dr. B. reads

Threatens him swallow'd in Th' abortive Gulph.

But M. more generally fays fwallow'd up: The Dr. thinks his fwallow'd would be more strong and formidable. True, but it would ill agree with the word threatens here: for he would be more than threatned with the loss of Being, if he were fwallow'd in the Gulph, he would actually have lost his Being: for fwallow'd in the Gulph, lost, and perist'd are synonymous in Milton: Thus in v. 149.

To PERISH rather SWALLOW'D up and lost in the wide Womb of uncreated Night.

Therefore plung'd is right; and M. uses this word again on the very same occasion in X. 476. PLUNG'D in the womb of unoriginal Night &c.

toit of comit (e. VER. 48822 ) by the self

Lose all their Virine: Lest bad men should booft Their specious Daeds on Earth.

Here Dr. B. asks, Whether the Devils retain fome of their Virtue, on purpose lest bad men should boast &c. This being an absurdity, he reads Less should bad men boast &c. But there is no occasion for the Alteration. To take the force of the word lest, we must suppose the

the Author to have left his Reader to supply some such Expression as This, This Remark (of the Devils not losing all their virtue) I make, lest bat men should boast &c. Dr. B. knows that un in Greek and ne in Latin are often thus us'd. M. here seems to have had in view Eph. in 8, 9. By Grace je are saved, thro' Faith, not of Works, Lest any Man should boast. Not, that they were saved not of Works, on purpose lest any man should boast, but St. Paul puts them in mind of that, and made that Remark to prevent their boasting. So in V. 890. before the words Lest the Wrath impendent &c. these words (but I sty) are to be supply'd in the Construction.

VER. 494.
bleating HERDS

Dr. B. reads Flocks, and says that Herd is a word proper to Cattle, that do not bleat. But Herd is originally the common name for a number of any sort of Cattle: Hence Shepherd, i.e. Sheep-herdsman.

VER. 495.

# that Hill and Valley rings

Dr. B. reads Hills and Vallies ring, because Fields went before in the Plural Number: but we have in XI. 116.

Of HILL and VALLY, Rivers, Woods, and Plains

See also VI. 784.

VER.

#### VER. 498.

tho under Hope

Of Heavenly Grace: and, God proclaiming Peace

Tet live in Hatred.

So this Passage should be pointed with a Colon after Grace: for the Contrast is between Peace and Hatred. And so it is in the first Edition.

## VER. 516.

four speedy Cherubim

Not much need of Swiftness to be a Trumpeter (says Dr. B.) and therefore he reads stardy: but a Trumpeter has as little need of Stardiness. By the Epithet speedy, M. means that they were quick in obeying the Orders of their Commanders.

# VER. 517. the founding Alchymie.

Dr. B. reads Orichacle: But, fince he allows that Gold and Silver Coin, as well as Brafs and Pewter, are Alchymie, being mix'd Metals, for that reason Alchymie will do here; especially being join'd to the Epithet sounding, which determines it to mean a Trumpet, made perhaps of the mix'd Metals of Brafs, Silver &c.

#### VER. 528.

Part, on the Plain or in the Air sublime, Upon the Wing, or in swift Race contend &c.

So

So this Passage should be pointed, and the sense of it is; Part of them was contending who were swiftest in Flying or Running; while another Part v. 531. was contending on Horseback: so that these two Verses are a description of what only One Part did, display'd indeed in two Instances of their contending. But for want of observing this, Dr. B. would alter the Passage thus,

Part on the Plain, PART in the Air sublime, THESE on the Wing, THOSE in swift Race contend &c.

My account of the Passage, pointed as above, shews how unnecessary this Alteration is.

#### VER. 551.

FREE Virtue should enthrall

Dr. B. reads Thee, Virtue &c. because (he says) if Fate should enthrall Virtue, she was never Free, nor can be. But why may not M. be allow'd to say Free Virtue, when he means Virtue that ought to be Free?

# Ver. 561. in wandring mazes lost

Dr. B. reads winding: but wandring mazes means mazes in which a man wanders: like to this is mazy error in IV. 239. and wandring errors in Fairfax's Taffo, V. 1. It is usual with M. to give that Epithet to the Thing, which more properly belongs to the Person, as may be seen in my Note on I. 785.

VER.

VER. 568.

# or arm the OBDURED breaft.

So we read in the two first Editions: but Dr. B. has printed obdurate. Mi again uses the word obder'd in VI. 784.

VER. 580.

# Heard on the ruefull STREAM

Dr. B. reads either Heard on the ruefull SHORE. or beard FROM the ruefull stream: for (he says) on the stream supposes the Hearer himself to be on the River. But the Text is right, and the sense is This; The Hearer, standing on the Shore, heard the Lamentation founding on the stream. The words do not point out where the Hearer, but where the Lamentation was.

VER. 600.

# All in a moment and so near the brink.

This Verse Dr. B. throws out, because all in a moment he thinks express'd before in v. 585: but that was 25 Verses before, a sufficient distance. He adds, if they ferry'd to and fro in hopes to drink, the neares the brink (the shore the worfe for that purpose. But brink here may not mean the Shore, but the brim or surface of the Water; and the Construction is, The brink being so near to them. This was a great Aggravation of their Milery, that when

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when the Water was so near as to seem within reach, yet they could not reach it or get one drop of it. This way of throwing in a fort of supernumeray Verse is very Beautiful in Poetry; and M. practises it often, as in IX.

433. and in Sampson Agon. v. 150.

#### VER. 611.

Medula with Gorgonian terror guards &c.

PDr. B. reads, MEGERA with TARTAREAN terror &c. Medusa (says he), one of the Gorgons,
never did such work in Hell; her petrifying
head being six'd in the Shield of Minerva. But
how is this any Objection to the common reading, which says nothing of Medusa's petrifying
head; but only of her power of fright ning?
M. places the Gorgons in Hell, v. 628. as Virgil
had done before him in An. VI. 289. and
Tasso in IV. 5. and therefore Medusa, with her
Gorgonian terror, may be allow'd a place here.

# VER. 631.

Puts on swift Wings.

Dr. B. reads Puts on, swift-wing'd, and calls the common reading a merry blunder of the Editor or Printer; Satan (says he) puts on Wings like Dadalus, I suppose, as if he had no natural Wings of his own. But puts on, he explains by puts forward, (and who ever understood it otherwise?) In this sense we may justify the common reading; Satan puts on or F

forward swift wings, i.e. he makes his wings move forward swiftly: puts on may as well be an active Verb, as a neuter one, in this sense.

VER. 635.

towering high,

As when far off at sea &c.

To This and several Verses which follow, Dr. B. has many Objections. Why a Fleet (savs he) when a First-rate Man of War would do? Because a Fleet gives a nobler Image than a fingle Ship. He asks, To whom does Satan appear far off, when none were in fight? But the words far off have no relation to Satan; it is only a Fleet seen far off at sea, which is compar'd to Satan scen, whether near or far off, it is no matter: the Comparison being founded only in Satan's and the Fleet's towering high, and hanging in the Clouds. He objects farther to Bengala, Ternate and Tidore; but these exotic names (as he calls them) give a less vulgar cast to the Similitude, than places in our own Channel would do: so does the Athiopic Sea more than the Expression European Seas would. As to what he adds, Why is all this done nightly, to contradict the whole account, since at that time a sail cannot be defery'd? It may be answer'd, that here is no Contradiction at all; for Milton in his Similitudes, (as is the practice of Homer and Virgil too), after he has shew'd the common resemblance. often takes the liberty of wandring into some MILTON'S Paradise Lost. Book II. 67

unresembling Circumstances; which have no other relation to the Comparison, than that it gave him the Hint, and (as it were) set fire to the train of his Imagination: (see my Note on I. 306.) So here the common Resemblance ends at Tidore; what M. adds, Whence Merchants bring &c. is a new description, and in no part of it is bound to have any Resemblance or relation to what went before: See the same thing in III. 438. Stemming nightly towards the Pole, means that by Night they sail northward; and yet, for all that, by Day their Fleet may be descripted hanging in the Clouds:

### VER. 6441

high reaching to the horrid roof, And thrice THREE-FOLD THE Gates.

Dr. B. reads ARCHED roof; but horrid is proper, because in v. 635. the roof is call'd the fiery concave. The Dr. reads also. And thrice THREE-FOLDED Gates: but the Construction (I think) will not allow that: for high reaching to the horrid roof must be understood of the Gates, and as one part of the description of them, while the other part is that they were thrice three-fold: and therefore we can't spare the word the before Gates, because the Ablative Case put absolutely, (as it is here) seems to require that Article: And if the sense demands the Gates, then the word three-fold must remain unalter'd. But (says the Dr.) thrice three-fold the Gates, would make nine Gates instead

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instead of one. No, no more than in VI. 254. where the rocky Orb of TEN-FOLD Adamant does not mean ten Adamants, but a Shield which has ten folds of Adamant.

#### VER. 654.

A CRY of Hell-hounds never ceasing bark'd &cc.

Dr. B. reads a GRUE of Hell-bounds: but M's CRY of Hell-bounds is of the same Poetical Stamp as Virgil's ruunt equites & adora canum vis. Æn. IV. 132. where what is proper to the canes is said of the vis; as here what is proper to the Hell-bounds is said of the Cry. We have the same way of speaking in VI. 212. VII. 65. and elsewhere.

#### VER. 672.

What seem'd His head.

Dr. B. reads ITS head, because we read before Black IT stood: but because we read afterwards from HIS seat, and HE strode, we may as well keep the common reading.

#### VER. 678.

Admir'd, not fear'd: God and his Son except, Created thing nought valu'd he nor soun'd.

Dr. B. observes that the Expression, no created thing, God and his Son except, has been justly reprehended, as implying that God and Son were created: he therefore would read

God

God and his Son EXEMPT, No other thing ought valud he or shun'd.

But how the difficulty is help'd by reading exempt instead of except, I don't see: and surely the last Verse could never come so out of M's mouth. Suppose we should attempt to ease the Passage by pointing it thus,

Admir'd, not fear'd, God and his Son except ; Created thing nought valu'd he or shun'd.

In this way of reading the words not fear'd; God and his Son except, will be an abbreviated way of speaking: instead of, not fear'd, for he fear'd nothing except God and his Son. And then the sense of the following Verse will be, as for created things there was none of them that he valu'd or even shun'd, so far was he from fearing Them.

Ver. 683.

Thy miscreated Front.

Dr. B. would read Form, and asks whether his Front only was miscreated, and whether he advanced That only, without his other Parts. But by Front here is meant the whole Person, as in IX. 329. his foul esteem sticks no dishonour on our FRONT. See also VII. 509.

VER. 689.

Art Thou He,

Who first Broke Peace in Heaven &c. F 3

Dr.

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Dr. B. reads here brok's, and afterwards drew's and Thee; because he supposes that the second Person is necessary in Construction; but when He, of the third Person, is nearest to the Verb, it is full as Grammatical in our Tongue to make the Verb of the third Person too: and perhaps M. chose the third Person rather than the second, to avoid such harsh sounds as brok st and drew ft. The Construction is not, Art Thou, who brokest Peace, He? but art Thou He, i. c. the Person who broke Peace doc. This Construction is common enough in Scripture, from whence probably M. took it: See Instances in Luke vii. 19,20. Pf. lxxi. 6. and Pf. lxxvii.14. in the old Version.

#### VER. 700.

# False Fugitive.

Dr. B. reads Hell's fugitive, thinking it below the Poet's thought to use the word false in the sense of Satan's being a Lyar from the beginning. But he is here called false because he had call'd himself a Spirit of Heaven: compare v. 687. With v. 696.

## VER. 734.

# His Wrath, which one day will destroy ye both,

Dr. B. reads who, and that would have been right, if M. had given it so, for his Wrath is the same as the Wrath of Him. But which is rather better here, because in the foregoing Verse

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Verse M. had said whate'er his Wrath BIDS: and so in IV. 912. Wrath is represented as punishing. The two first Editions have YE both, tho' Dr. B. has printed You both.

#### VER. 744.

I know THEE not &c.

Dr. B. says that the Poet gave it I know you not, meaning both the Daughter and the Son: but Sin answers in v. 647. Hast thou forgot ME then, and Satan in v. 740. says till first I know of Thee, What Thing thou art: both proofs, that Satan spake here of Sin only, and not of the Daughter and Son too.

#### VER. 857.

and has hither thrust me down
Into this Gloom of Tartarus profound,
To sit in hateful office; here consind,
Inhabitant of Heaven and Heavenly born:
Here, in perpetual agony and pain,
With terrors &c.

Thus this passage is to be pointed, and thus the Repetition of *here* is well preserved, by its beginning a short Sentence each time. There was no occasion then for Dr. B. to place v. 860. before v. 858. or to throw it quite out, which he presers to the alteration of its place.

F 4

VER.

VER. 892. Illimitable Ocean without BOUND.

Dr. B. reads without shore, and says that this same BOUND cannot be allow'd: it is the same as Boundless without bound. To justify his reading without shore, he quotes v. 1011. Gladthat now his Sea should find a Shore; which is faid of Satan just getting out of the Oceanof Chaos into the Confines of Light; and therefore if This proves any thing, it proves that this Ocean had a shore, not that it was without shore. But that passage proves nothing, it being only a metaphorical expression. Iflimitable without bound, is as justifiable as what M. says in I. 405. unbottom'd infinite Abys, tho' Aby/s expresses unbottom'd, and infinite signifies the same there. Besides if we take away bound, we have the very fame Idea repeated in the next Verse. The Passage should (I think) be pointed thus, and then the Ideas will rise instead of being only repeated over again.

a dark

Illimitable Ocean, without bound, Without dimension, where length, breadth and highth &c.

VER. 900. and to Battel bring Their Embryon Atoms.

Dr. B. gives his Vote against the word Embryon, as the Editor's Manufacture, and reads instead instead of it legion'd: but it is not proper here to call the Atoms legion'd, because even afterwards it is only said, that they fwarm round the Flag of each his faction, and in v. 905, they are describ'd as only levied: in such a place of Confusion it would not be right to suppose them legion d at all, i.e. reduc'd into regular order in legions. But what is the quarrel with Embryon? first the Dr. says that Eucope is the Singular, subpose is the Plural, and therefore Embryon join'd here to Atoms is a Violation of Grammar. But M. uses Embryon here as an Adjective; as he does again in VII. 277. In M. the Substantive is Embryo, and the Plural Embryos, as in III. 474. and therefore there is no Violation here of Grammar. Next the Dr. objects to the sense of the words Embryon Atoms, which (he says) must be Infant Atoms, vet unborn of their Mother Atoms. But these Atoms may be called Embryon, because they are in their unborn state (as it were), being yet not form'd or shap'd into substance.

### VER. 906.

To whom these most adhere, He rules a moment.

Dr. B. reads the most adhere, i.e. (says he) He of the four rules, while he has the Majority, But this is not Miss sense; for according to Him no Atoms adhere to Moist, but such as belong to his Faction, and the same is to be said of Hot, Cold and Dry. Therefore the reason

reason why any one of those four Champions rules (tho' but for a moment), is, because the Atoms of his faction adhere most to him. Firm dependence indeed (says the Dr.), and worthy the superlative most, that lasts but a moment: but I should think, that the less firm the dependence is, the siner Image we have of such a state as that of Chaos is.

## VER. 917.

Into this wild Abys's the wary Fiend Stood on the Brink of Hell, and look'd a while.

Dr. B. reads, Look'd FROM the Brink of Hell, and stood a while: and he calls the common reading an absurd and ridiculous Blunder; because into this wild Abys's relates not to stood, but to look'd, which is the Verb at the farthest distance. But if this be a Blunder, M. is essewhere guilty of it; we may rather suppose that he could not but see it, and therefore that he thought it an allowable Liberty in writing; for thus in V. 368. he says

what the Garden choicest bears To sit and taste.

Where sit and taste is us'd for sitting taste; as here stood and look'd for standing look'd.

VER. 937.

HURRIED him

As many MILES ALOFT.

Dr.

# MILTON's Paradise Lost. Book II. 75

Dr. B. would have us read

HURL'D him BACK

As many FATHOMS HIGH.

But this reading will not do; for then Satan would have been just at the same highth as he was before he fell; and that was only many a league above the Mouth of Hell, v. 929. And yet after his rise, he is soon near the Throne of Chaos, v. 959. which was on the Frontiers of his Realm, v. 998. from which Frontiers (as Chaos fays, v. 1007.) the new world was not far, and the new world was fast by hanging to Heaven, v. 1051. So that according to the Dr's reading, there was hardly space enough between Heaven and Hell, for Satan and his Host to be nine days falling thro' it, as M. fays they were, But this may be accounted for, if in VI. 89.1. the space between the Mouth of Hell and the Throne of Chaos was so great as the Reading as many Miles (ten thousand) intimates to us: And it was properly an ill chance for Mankind, that he was thus speeded on his Journey so far. To say (as the Dr. does) that it was too much for one Cloud to make such an Explosion, is to pretend to know exactly what force a Cloud instinct with Fire and Nitre, can have in the Realm of Chaos.

# VER. 956. Of the NETHERMOST Abyss.

Dr. B. rejects nethermost here, and again in  $\psi$ , 969, and charges M's Blindness as the cause of

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of his forgetting himself here and being Inconsistent. But it is the Dr. that mistakes, and not the Poet: for the Throne of Chaos was above Hell, and consequently a part of the Abyss was so, yet a part of that Abyss was at the same time far below Hell; so far below, as that, when Satan went from Hell on his Voyage, he fell in that Abyss 10000 Fathoms deep, v. 934. And the Poet there adds, that if it had not been for an Accident, he had been falling down there to this Hour; nay it was so deep as to be Illimitable, and where highth is lost. Surely then the Abys, consider d all together, was nethermost in respect of Hell, below which it was so endlessly extended: and therefore there was no occasion for Dr. B. to read here this vast unknown Abys, instead of the nethermost Abyss, nor in v. 969: regnant der this vast Abys, instead of of this nethermost Abyss.

VER. 971. to disturb The secrets of your Realm.

Dr. B. reads to DISCLOSE, and says that to DISTURB the secrets is no warrantable expression. If by secrets M. meant secret things, the Dr. may be right: but M. means rather the secret parts or places, as in 891. Our Poet here seems to have had in his Thoughts Virg. En. I. 127.

VER.

## VER. 992.

# MADE head against Heaven's King.

Dr. B. would have it MADE'ST head &c. thinking that the Syntax requires the second person; but see my Note on v. 689.

VER. 996. and Heaven Gates

Pour'd forth by millions &c.

Against what Dr. B. would insert here, see my Note on I. 169.

## VER. 999.

If all I can, will serve
That little which is left so to defend,
Encroach'd on still by our intestine broils
Weak'ning the Sceptre of old Night.

Dr. B. makes great Alterations here, and would have us read,

If all I can, will serve
That little which is left us to defend;
Encroach'd on by Creations old and new,
Strait'ning the Bounds of ancient Night:

For so in the second Verse he reads us: but so is right, and signifies by keeping residence on my Frontiers and doing all I can. Again, he finds sault with our intestine broils, and says that Chaos's or Night's Sceptre is not weaken'd, but is strengthen'd and subsists by them. So far he

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is right, and therefore M. if he wrote our intestine broils, could never mean the broils within the Realm of Chaos. It appears from the following Verses, that the encroachments, which Chaos means, were the Creation of Hell first. and then of the new World, the Creation of both which was the effect not of any broils in Chaos's Realm, but of the broils in Heaven between God and Satan, the Good Angels and the Bad, called intestine war and broils in VI. 250. 277. So that the Passage, as it stands, seems to be faulty; but without so great an Alteration as Dr. B. makes, we may clear it of all difficulty. We must remember that it is Satan, to whom Chaos here speaks, and therefore we may suppose that M. gave it, by your intestine broils. In the first Editions there is no Comma after broils; and there should be none, because broils is the Substantive with which the Participle weak'ning agrees: It was their broils which weaken'd Night's Sceptre, because the Consequences of them lessen'd her Kingdom.

### VER: 1019.

Or when Ulysses on the Larbord shun'd Charybdis, and by th' other Whirlpool steer'd.

These two Verses Dr. B. would throw quite away. Larbord, (he says) is abominable in Heroic Poetry; but Dryden (as the Dr. owns) thought it not unsit to be employ'd there: and M. in other places has us'd nautical terms, without being censur'd for it by the Dr. So in IX.

313. he speaks of working a ship, of veering and shifting, and in I. 207. of mooring under the Lee. So Virgil's legere litus is observed to be a term borrow'd from Mariners, by Servius in his Notes on Georg. II. 44. and En. III. 127. But the Dr. has two very formidable Objections against the sense of these Verses. he says that Larbord or Lest-hand is a mistake here for Starbord or Right-hand, Charybdis being to the Starbard of Ulysses when he sail'd thro' these Straights. This is very true; but it does not affect what M. here fays; for the sense may be, not that Ulysses shun'd Charybdis situated on the Larbord of his Ship as he was failing; but that Ulysses sailing on the Larbord (to the Left-hand where Scylla was) did thereby shun Charybdis; which was the Truth of the Case. The Dr's other Objection is, that Scylla was no Whirlpool, which yet she is here supposed to have been: But Virgil (whom M. follows oftner than he does Homer) describes Scylla as naves in saxa trahentem, An. III. 425. and what is that less than calling it a Whirlpool? And Athan. Kircher, who has written a particular account of Scylla and Charybdis upon his own view of them, does not scruple to call them both Whirlpools. The truth is, that Scylla is a Rock situated in a small Bay on the Italian coast, into which Bay the Tyde runs with a very strong current, so as to draw in the Ships which are within the compass of its force, and either dash them against the Rock, or swallow them in the Eddies: for when the Streams have

have thus violently rush'd into the Bay, they meet with the Rock Soylla at the farther end, and being beat back, must therefore form an Eddy or Whirlpool. This account is gather'd partly from Sandys's Travels, and partly from Historia Orbis Terra &c. where it is said, Ejus natura est, ut ingentialtro citroque commeantium aquarum perturbatione agitetur: quando affluxu agitatur, tunta est ejus violentia, ut navis ed delapsa, omni evadendi spe sublatà, montium parietibus illidatur. Vide Hostman. Lexicon.

#### VER. 1023.

But he once pass'd, soon after when Man fell &c.

Dr. B. would throw out here eleven Verses, as if they were an Interpolation: but the foregoing words, containing a Repetition of what went before them, with difficulty and labour He, have no force nor propriety, unless it be added (as it is in these Verses) that some others afterwards went this way with more Ease.

VER. 1038.

and Chaos to retire,
'As from HER outmost works a broken Foe, &c.

Dr. B. reads As from HIS outmost works &c. because (he says) if they be ber works, then Nature retires, contrary to the Poet's Thought. But this difficulty is to be got over by only changing the Points thus,

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and Chaos to retire
'As from her outmost works; a broken Foe,
With tumult less and with less hostile Din.

i. e. Chaos being a broken Foe, and making less Hostile Noise.

#### VER. 1051.

And fast by hanging in a Golden Chain This pendant World, in bigness as a Star Of smallest Magnitude close by the Moon.

Dr. B. by putting a Comma after Magnitude, (contrary to all the first Editions) has fallen into a strange mistake about the sense of these Verses, and has in consequence of it thrown away the last of the three, and chang'd in bigness as a Star into this new-built Universe. He supposes that M. by pendant world, means the Earth; that is one inadvertency which he charges M. with: and then he wonders that the pendant World or Earth should be pointed out from her Neighbourhood to the Moon, so much less than Her.

But if we take away the Dr's unhappy Comma after Magnitude, then these faults of the first Magnitude, as the Dr. seems to suppose them, will disappear at once: for the words close by the Moon are part of the Similitude, and don't relate to the pendant World: The sense is, This pendant World (seen far off v. 1047.) seem'd to be no bigger than a Star of smallest magnitude; nay not so large; it seem'd

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no bigger than such a Star appears to be, when it is close by the Moon; the superior Light of which makes any Star that happens to be very near her Disc, to seem exceedingly small and almost to disappear. At the sight of the Sun (says our Poet IV. 34.) all the Stars hide their diminish'd heads; just so the Stars are diminish'd by the Moon: but, because her Light is so much inferior to that of the Sun, the Stars which appear to be diminish'd by her, are those only which are close by her Orb, and so within the more immediate Verge of ther Brightness.



BOOK



# BOOK III.

VER. 16.

Thro' UTTER and thro' middle darkness born.

R. B. reads outer here as in all other places: but see my Note on I. 72.

VER. 17.

With other Notes than 10 th' Orphéan Lyre I sung of Chaos &c.

Dr. B. reads than once th' Orphéan Lyre, for (fays he) could M. fing to the Orphéan Lyre, that was broken some thousand years ago? No; but M. might sing of Chaos with other Notes than were so long ago sung to Orpheus's Lyre: and that is M's Meaning. Dr. B's reading seems not to be good sense; for th' Orphéan Lyre did not sing Notes, but Notes were sung to that: At least, this is M's way of speaking in II. 547.

others SING, With Notes Angelical, TO many a Harp.

VER. 19.

TAUGHT by the heavenly Muse to venture down.

G 2 Dr.

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Dr. B. reads TEMPTED by th' heavenly Muse &c. there was little need of teaching (says he), for facilis descensus Averni. But this is no Objection, because the Ease, which Virgil speaks of, relates to the way or road; and all journeys downwards are in respect of the descent easy enough. But to go down, if one does not know the way, is not always easy; Eneas himself was forc'd to have a Sibyll to teach him the way, and why then may not M. say that he was taught by the Muse, how to venture down the dark descent of Hell? Dr. B. objects also to the words reascend up in the next Verse, thinking up superfluous, but to reascend signifies by returning to ascend as in I. 633. and the Phrase ascend up is in V. 198. and in II. 75. where it is allow'd by the Dr.

### VER. 23.

that roll in vain

To find thy piercing ray, and find no dawn.

Dr. B. would have it, To SEEK thy &c. but feek will not do here, because rolling to find is the same as feeking: and the Poet here is not uncopious, as the Dr. says; for the opposition is between piercing ray and dawn: The sense is, My Eyes endeavour to find thy piercing ray, but are so far from it, that they can find no dawn.

VER. 26.

yet not the More

Cease I to wander.

Read

MILTON'S Paradife Lost. Book III. 85 Read (says Dr. B.) yet not for that, because there is no gradation in ceasing. But we may come nearer to the Text by reading yet not therefore: our Poet and Fairfax, whom he mostly follows, do frequently in their Verses place the Tone on the last Syllable of therefore.

# VER. 32. Nor sometimes forget.

Dr. B. reads nor AT TIMES forget; and says, that he, who does not fometimes forget, does always remember. But nor sometimes forget is the same as and sometimes not forget: Dr. B. knows that nec and neque in Latin are frequently the same as & non.

## VER. 34.

So were I equal'd with them in Renown.

Dr. B. reads O were &c. but it is M's way to use so in the sense of wishing, as here: we have in X. 834. So might the Wrath.

#### V ER. 36.

And Tiresias and Phineus Prophets old.

M. has named before two famous Poets which were blind, Homer and Thamyris: Homer's credit is well established, but the Dr. has great Objections to that of Thamyris; it is some Credit however to Thamyris that Homer mentions him in his Iliad II. 72. and Plato reckons him G<sub>3</sub> among

among the chief of the ancient Poets: his lustiful challenge of the nine Muses was only a Fable, we may presume, by which is infinuated the Court which he made to them, or his violent Affection for Poetry. But this by the by: we find M. here mentioning two blind Prophets. Did he then (says Dr. B.) pretend to Prophess? No, but Poets and Prophets were of old judg'd to be near akin, and (as it were) of the same trade. What bad Accent, says the Dr. the Tone in Tiresias being on the fourth Syllable? He therefore throws away This as well as the preceding Verse: but we may mend the Accent by supposing that the interlin'd Copy intended this order of the words,

# 'And Phineus and Tiresias Prophets old.

However that be, M. was (no doubt) the Author of these two Verses; Mr. Marvel in his Verses, prefix'd to the second Edition, alludes to the last of them thus,

Just Heaven Thee, like Tiresias, to requite, Rewards with Prophesy thy loss of sight.

This Prophesy, which Marvel ascribes to our Poet, does not mean the Knowledge of things suture, but of things Spiritual, and beyond common capacities: in which sense our Poet in his Il Penseroso, says of himself,

Till old Experience do attain
To something like Prophetic strain.

VER.

## VER. 38.

Harmonious numbers. As the wakeful Bird Sings darkling, and in shadiest Covert hid Tunes her nocturnal Note: thus with the Tear Seasons return &c.

So these Verses should be pointed, and the force of the word thus may be represented in this manner. Thus, tho' the Seasons of the Year and of the Day (Even and Morn) return, yet they don't return to me, as they don't return to the Bird that sings darkling and hid in shadiest Covert. For the sense of the Word Seasons, see my Note on IV. 640.

# VER. 42. fweet approach of Ev'n or Morn.

Dr. B. reads of Dewy Morn, because the Poet in so many Years blindness had too much of Evening. But Ms meaning may be understood by what he says in IV. 646. Sweet the coming on of grateful Evening mild.

#### VER. 49.

# Of Nature's Works &c.

D. B. reads ALL Nature's MAP, because (he says) a blank of Works is an unphilosophical expression: if so, and if the sentence must terminate at blank, why may we not read?

Pre-

Presented with an universal Blank; ALL Nature's works to me expung'd and ras'd.

i. e. all Nature's works being, in respect to the universal blank or absence of Light from me, expung'd to me and ras'd.

VER. 54.

that I may see and tell Of things invisible.

Dr. B. would read THINGS ELSE invisible; because it is not proper to say, see of things: but M. often uses two Verbs, when only one of them can be join'd in Construction to the Accusative Case: See Instances in my Note on II. 917.

VER. 121.

Or ought by me immutably foreseen.

To foresee immutably (says Dr. B.) are two Ideas that cannot unite: he thinks therefore that M. must have given it immutably foredoom'd. His Objection is right, but his Emendation is wrong, I think. M. seems rather to have dictated

Or ought by me IMMUTABLE foreseen.

Where ought immutable may signify any Event that cannot be changed or alter'd; so the word immutable is us'd again in V. 524,

VER.

#### VER. 130.

# Man falls deceiv'd

By th' other first.

Dr. B. reckons the word first to be flat, and to add nothing to the sentence: he therefore reads, by th' other's FRAUD; but first will add weight to the sentence, if we take the sense of it to be, Man falls, being first deceiv'd, i. c. before he falls, by the other.

## VER. 143.

Which UTTERING, thus be to his Father spake.

Dr. B. reads breathing, because uttering love (he fays) is hardly allowable, and uttering spake is superfluous: But uttering signifies expressing, shewing, manifesting. In v. 347. we have, Voices uttering joy, equivalent to this phrase uttering love spake.

### VER. 147. with th' innumerable Sound

Of Hymns and sacred Songs.

Dr. B. reads with innumerable STREINS &c. He thinks it strange to find innumerable join'd to a fingular number, unless the Substantive implies multitude in that very name: but is not innumerable found of Songs here, the same with innumerable force of Spirits in I. 101? in both places the word innumerable, tho' join'd to found and

and force, yet in sense refers to Songs and Spirits. Again, he dislikes Sound, because resound follows in the next Verse but one. But this way of writing is common in this Poem: see I. 642. and II. 190, 192. So in I. 441, 442. we read Songs ansung. And we have the very thing, which the Dr. sinds fault with, in VII. 558.

Follow'd with acclamation and the Sound Symphonious of ten thousand Harps that tun'd Angelic Harmonies: the Earth, the Air Resounded.

# VER. 215. and just th' unjust to fave?

Dr. B. would read and DIE THE DEAD to fave? the common reading (he says) is a shocking expression, as if they were not now just. But by just M. might have meant, obedient to the law of Moses, and fulfilling all the righteousness of that, to which Angels are not subject. This is a common sense of Singles. and Singlosium in the N. T. But the Poer's sense is tather this, and being just yourselves, to save the unjust. He plainly here alludes to I Pet. iii. 18. and he uses this expression again in XII. 294.

VER. 220.

Much less that durst &c.

Dr. B. reads Not one that durst; for the says) it was not less to be Intercessor than to bear the

MILTON's Paradise Loss. Book III. 91 the Forseiture; it was one and the same thing. But surely the Case is otherwise; for by Patron or Intercessor, M. means one who should plead with God that he would be favourable to Man; which Intercession might be made by one, who yet would not venture so far, as to offer to take upon him to die for the Redemption of Man.

#### VER. 230.

# Comes unprevented, unimplor'd, unsought

Dr. B. reads uninvited, because he does not know what to make of uuprevented, unless the meaning be, that Grace comes unimplor'd, if not prevented, which he says would diminish the favour. If an Alteration was necessary, why should not we read unrequested, which is nearer in sound: but unprevented may signify here not hinder'd, not prevented by any outward Cause; there is nothing that intervenes between God and Man, to prevent his Grace from visiting Man: the sense rises higher, when the Poet adds unimplor'd, unsought, which words are explain'd in the next Verse.

#### VER. 335.

#### New HEAVEN and Earth.

Dr. B. reads Heavens; for (he fays) Heaven is the Seat of God, Heavens are the visible ones, all not beyond the fixed Stars: but I find M. almost always using the known Jewish Phrase of Heaven

Heaven and Earth to express the whole created World by: see Instances in VII. 62, 167, 232,256,617. VIII. 15,70. X. 638,647. XI. 66, 901. See also the Note on IV. 555.

VER. 344.

but all

The multitude of Angels WITH a shout Loud as from numbers &c.

Dr. B. says that here is a Sentence without a Verb, and therefore he reads GAVE a shout: but there will be no need of his Alteration, if we point these and the following Verses thus,

but all
The multitude of Angels with a shout
(Loud as from numbers without number, sweet
As from bless'd Voices,) uttering Joy, Heaven
rung
With Jubilee &c.

I have put one Verse and a half within the Marks of a Parenthesis, that the Reader may the better see the Construction, which is this, All the multitude of Angels uttering for with a shout, Heaven rung &c; where the first words are put in the Ablative Case, absolutely: and this reading will shew that the Doctor's change of with into gave is unnecessary.

VER. 349.

Th' ETERNAL Regions.

Dr:

MILTON's Paradise Lost. Book III. 93 Dr. B. reads Ethereal: but Heaven being mention'd just before, there is no need of Ethereal determine what those Regions were: So I. 609.

amer c'd

Of Heaven, and from eternal Splendors flung.
And thus Homer frequently says Ouparor aidr

## VER. 350.

Rolls o'er Elysian Flours her Amber stream

Dr. B. reads Rolls o'er RELUCENT GEMS &c. because (he says) it is not well conceived that Flours grow at the bottom of a river. But M's words don't necessarily imply so much; the river might only sometimes roll over them, to water them. And yet I am rather inclined to think, that the Poet here by over means through or among, as he does in I. 365, 521,522. II. 62. The same Thought is again attempted by Milton in IV. 240. where he says that in Paradise

the brooks
Ran Nectar, visiting each Plant, and fed
Flours &c.

Elysian Flours is likewise us'd by M. in his Poem call'd L'Allegro, where he says

on a bed

Of beap'd Edysian Flours.

VER. 360.

With these that never fade.

Dr.

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Dr. B. in consequence of his former Notes, reads With THIS that never FADES, i, e, Amarant. But These is right, and refers to Crowns spoken of in v. 352. all the intermediate Verses being a Parenthesis. M. alludes here to 1 Pet. 5.4. Te shall receive a Crown of Glory that FADETH NOT away.

# VER. 376.

where thou sit'st Thron'd inaccessible, BUT when thou shadst The full blaze of thy beams, &c.

Dr. B. puts a Colon after inaccessible, whereas the first Editions have only a Comma: and then he reads Even when thou shadst &c. thinking that the Particle but spoils the series of the Paragraph. But the word but here is the same as except, unless; inaccessible but when thou shadst; i, e, then only accessible, when thou shadst &c. Perhaps M. had in view what Ovid says of Phoebus when his Son Phaëton came to him, Metam. II. 39.

circum caput omne micantes Deposuit radios, propiusque Accedere jussit.

#### VER. 381.

Tet dazle Heaven, that brightest Seraphim

Dr. B. would throw out this and the next Verse because the Seraphim themselves (he says) must speak these words, and consequently this Distich

is

MILTON's Paradife Lost. Book III. 95 is absurd. But see the Answer to this in my Note on V. 413.

#### VER. 397.

Back from Pursuit thy powers.

Dr. B. reads We the Spectators glad: but against this alteration see my Note on I. 169.

#### VER. 413.

shall be the copious matter of MY Song.

Dr. B. reads here our Song, and in the next line our Harp; but why may not M. take the Liberty us'd in the Ancient Chorus, where sometimes the Plural and sometimes the Singular Number is us'd? Or, it may be said that M. speaks in his own person, or rather narrates than gives us the words as the words of the angels. If we read it over, we shall see this plainly; Thee first they sung, v. 372. and again Thee next they sung, v. 383. and this accounts for what Dr. B. objects to v. 381. that Seraphim are mention'd.

#### VER. 444.

None yet, but store hereafter from the Earth &c.

Dr. B. rejects as spurious this Verse and fifty-sour more which follow: The chief of his Objections to the several Parts of them will be considered in their proper places. In general it may be observed.

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ferv'd that M. in the Argument of this book speaks of the Limbo of Vanity, and of what Things and Persons sty up thither. So that if Dr. B. thinks that the Editor inserted these, he must think too that the same busy Editor inserted that Paragraph in the Argument.

#### VER. 467.

Of Sennaar, and still with vain design

Dr. B. reads Of Sennaar, who still HERE with &c. but the common reading is Syntax, and Sense too: there is no need of here to mark the Place; it being before signify'd, that they were come there.

# VER. 473. And many more too long

It seems as if a line were by mistake of the Printer lest out here; for (as Dr. B. says) it is desiciently express'd. Besides M. had been mentioning those who came single: and therefore he could not fall upon the mention of Embryo's, Idiots, Hermits, and Fryars without some other Verse interpos'd, which shou'd finish the account of those who came single, and contain a Verb for the Nominative Cases Embryo's, Idiots &c. which at present is wanting.

#### VER. 483.

The Trepidation talk'd, and that First-mov'd.

Dr.

MILTON'S Paradife List. Book III. 97 Dr.B. fays that First-mov'd: is here put instead of the First-mover: but sucely primum mobile signifies the First-mov'd: the consequence of which is, that it is the first-mover of the other Spheres.

## VER. 489. Then might ye see

This is one of the passages which furnishes Dr. B. here with Objections against 55 verses of M. To the words might ye see he says, How could any one of his Readers see them, unless he is himself supposed a fool? But was not Satan there? and he is no Fool in this Poem: it is one thing to be there as an Inhabitant, and another thing as a Spectator. M. means, if any body was present there so as to be able to see what passad, he would see Cowls, Hoods &c. It is very common among Poets to talk thus to their Readers: Then might ye see is no more than then might be seen. See Vitgit. En. VIII. 676.

# VER. 497. now unpeopled and untrod.

What no fools, in this age (fays Dr. B.)? But he mistakes M. who means by now, not the Time in which he wrote, but the Time which he is speaking of, the Time when Satan pass'd that way. And in this sense, there is no compliment to the present Hermits and Fryars as Dr. B. supposes. So M. uses yet in v. 444.

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but a thousand Instances might be given of now and yet us'd thus in this Poem.

# VER. 507. Sparkling Orient Gems

Dr. B. would read ardent Gems, because orient is proper to say upon earth only: but sparkling and ardent are too near akin to be both used together, and since (as the Dr. allows) the best Gems come from the East-Indies, it may be allowed to M. to mean by orient Gems no more than the best and most precious ones. M. very frequently uses the word orient in such a sense as this, and Dr. B. generally corrects it, tho he has made no objection to the Expression in I. 546.

# with ORIENT Colours waving.

Poets who write of things out of this world, must use Epithets and Metaphors drawn from things in this world, if they wou'd make themselves understood.

#### VER. 534.

Pass'd frequent, AND HIS EYE with choice regard

Dr. B. reads as his Eyes, and justifies the propriety of his reading by III. 650, and 660: but still (methinks) the words with choice regard have no force, if they have any connection, in the Dr's reading. Perhaps the present Text

of M. is right, and he meant that the word pass'd should be understood after Eye: Or if any alteration be necessary (which I am not convinc'd of), we may come nearer to the present Letters by reading thus, and HIS EY'D with choice regard, i. c. the Angels cy'd his people with choice regard. M. uses ey'd in IV. 504. VII. 175. and elsewhere.

### VER. 555.

Round he surveys (and well might, where he Rood

So high above the circling Canopy Of Night's extended shade) from Eastern Point Of Libra to the fleecy Star, that bears Andromeda far off Atlantic Seas Beyond th' Horizon: then from Pole to Pole He views in breadth. &c.

So these Verses should be read, with a Parentthesis and with the Stops alter'd: and then all Dr. B's Objections vanish, and no Verses can be spar'd: he seems not to have consider'd that the Construction is, He surveys from Eastern Point &c. (i, e. he surveys from East to West:) and then from Pole to Pole he views in breadth. i.c. from North to South. The Dr. objects particularly to M's expression circling Canopy (for the shade of Night would be a Cone); but we may say that to Satan, who look'd down upon it from such a heighth, it appear'd not a Cone

so Mikery New Make Texa of a soit really was a but no Citale; which was the Truth of the Cafe book to the Store of the Cafe book to that show that show that show that show that show that show the Worlds.

Dr. B. reads flow d: but would M. use such an ambiguous word, as might here signify either oftenderunt or vise funt? better then to keep shone, for they were real Stars, even when they were diffant.

Thro' the calm firmament, (but up, or down By Centric or Excentric, hard to tell,
Or Longitude), where the great Lindbary

I think these verses are to be sead thus, with a Parenthesis: Satan was come down into the sirst Region of the world, and had passed the fix'd Stars; and now he was bending his course to the Sun, who was then in his Meridian Tower: M. does not directly name the Place, where Satan was; but he lays, that it was hard to tell, whether from the place where he was; his course towards the Sun was apwards, or whether it was downwards (and if downwards, whether it was by i.e. near the Center, or Excentric i.e. in a line directing a different way from the Center), of whether lastly it was neither up not down, but Longitude, i.e. a direct level line, as Longitude is us'd in VII. 375. See

MILTON'S Paradije Loft! Book III. 101 See the same way of speaking with This in In and Topos were Regard Plane William Party olaçid in Azrezi'e and to each inward part Wich gant lesponessaiton son unfoen 100 200 h? Shoots invisible vertue, even to the Deep: Dr. B. fays moifible makes meer Tautology with though unseen; but I think not; the words though unseen relate to penetration, and invi-sible is the Epithet to virtue, which is a distinct thing from the penetration before mention'd; and which might have been visible, tho the other was not fo. But the Dr. fays that invifible spoils the measure of the Verse. M. seems to have thought this no blemith to his Poem; for he frequently in the beginning of a Verse chooses this artificial negligence of Measure; fo in XI. 79. ture? This is Poetical and o By the WATERS of Lafe, where'er they fat 302. There and 2. v. 377.

In the Visions of God. It was a Hilk Sec also II. 102, 880.

There is no need therefore of reading with Dr. B. Shoots VITAL virtue &c.

come to amove . VER. 396.

Carbuncle most or Chrysolite, Rubie or Topaz, 10 the twelve that shone &c. A Friend of mine, observing that Carbuncle and Topaz were two of the twelve stones plac'd in Aaron's Breast-plate, thinks that Milton wrote

Rubie or Topaz, Two o'Th' twelve that shone &c.

O'th' for of the is not unfrequent in Milton: in XI. 432. we read i'Th' midst, and in the Mask, Queen o'Th' wood.

# VER. 606. and regions HERE

Dr. B. reads there in this place and two others which follow in the same page: but is it likely that the same mistake shou'd creep into three different places? Is it not more probable that M. speaking of the Sun, said here, because he was Then describing it, and expressing it's Nature? This is Poetical and common with M. as may be seen in many instances. See my Note on II. 362. where I shew that M. frequently uses the word here, not meaning thereby a place present to Him when he is speaking; but that Place only which he is then speaking of.

#### VER. 616.

But all Sunshine, as when his beams at noan Culminate from the Equator. As they now &c.

Ša

MILTON'S Paradise Lest. Book III. 101

So these Verses shou'd be pointed, the similitude relating to all Sunshine, not to the words as they now: and then there will be no need to read with Dr. R.

But Sunshine All. As when his beams at Noon

Culminate from th' Equator; so they now &c.

### VER. 643.

His Habit Sit for speed succinct.

i.e. Those wings which he wore, were the Habit of him fit for speed and succinct : the word fuccinet does not fignify here in its first and literal sense girded or tuck'd up; but in the meraphorical sense of ready and prepar'd; as Fabius in Inft. Orat. II. 2. says Proni fuceinttique &c. The want of remembring this made Dr. B. say that this passage represents Saran as cloth'd as well as wing'd: he therefore proposes to read

His Pace and Look as bent on speed.

#### VER. 657.

Interpreter through HIGHEST Heaven to bring

Dr. B. reads through widest Heaven: but the reason, which he gives, is wrong; for Embasfies are from Heaven sent downwards into the infinite space, at least as well as upwards: by highest Heaven the Poet distinguishes it from the Heaven; which togother with Earth makes H 4

uP

104 AREVIEW of the TEXT of up our world. See my Note on III. 335. and fee VIII. 178.

#### VER. 663.

but chiefly Man,
His chief Delight and FAVOUR, him for whom
&c.

Dr. B. reads and FAVOURITE, whom, and fays, that Man his chief Favour is not English. But surely by Favour may be meant the Object of his Favour; as by Delight is plainly meant not his Delight itself, but the Object of his Delight.

#### VER. 721.

The rest in circuit walls this universe.

Dr. B. reads wall! but the rest may be a noun of the singular number, as the reste is in French.

#### VER. 722.

whole bither fide

With Light from hence, the but reflected,

(That Place is earth, the Seat of Man, that Light,

His Day); which Else as the other Hemi-

Night would invade &c. will most on

it, there will be no obesion to read with Dr.

MILTON's Paradife Loft. Book III. 105

B. which STILL AT th' other Hemisphere &c.
The confirmation is, The hither side of the Earth spines with Light from heart; which hither side Night would else invade, as it does the other Hemisphere.

VI 3000

# BOOK

and the state of the first

the contract of the plane of the court was the contract of the



# BOOK IV.

VER. 5.

While Time was, our first Parents had been warn'd

The coming of their secret foe, and SCAP'D, Haply so SCAP'D his mortal snare.

DR. B. reads is and may be, and scape twice: because (he says) the Archangel Raphael did warn them in B. VIII. But the warning which he gave them there, or more fully in VI. 901. does not acquaint them with the coming of Satan: but only with his Ill-will and plotting against them in general. So that, when, what the Poet wishes, is that they had been warn'd of his coming, these verses are clear of Dr B's objection.

VER. 24.

the MEMORY

Of what he was, what is, and what must be.

Dr. B. reads theory instead of memory: because he does not understand what is the memory of a thing present or future: But if the Dr.

Dr. will allow that it is sense to say, pipernon are or remember that Tou must die, we may keep the word memory here, and prefer it to his theory. Memory is recordatio, or the thinking and reslecting upon any thing, as well present and future as past.

#### VER. 33,

Look It from thy sole dominion like the God &c.

Dr. B. would read Look ft in thy sole &c. not knowing what to make of from thy sole dominion: but look ft is the same as appeareft, seemest; the sense is, O thou, that from (or on account of) thy sole dominion in this new world, lookest or seemest like the God of it. However to avoid any ambiguity, we may point the Verse thus,

Look st, from thy sole dominion, like the God &c.

# VER. 39.

how GLORIOUS once above thy Sphere

Dr. B. reads foaring, and quotes IV. 828. but from thence it appears, that Satan could not here represent himself as foaring, since that word does not express heighth in place, so much as a desire and attempt to get higher. Satan who was one of the first Archangels, if not the First, was not so by means of any foaring; and if his state, as an Archangel, might be call'd a foaring one, yet for Satan to say that he then foar'd above the Sun's Sphere, is to say nothing, but

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but what every angel could truly say: Nor could he use the word soaring to represent what he aim'd at, when he fought in Heaven; for he plainly means to express what his state was before Pride and worse ambition, which were his ruin, gat hold of him. Let us keep glottons then, as a proper word; especially since it is again us'd to the same purpose in V. 567, and 312.

# VER. 40, and worse Ambition.

Dr. B. reads and curs'd Ambition, because he thinks it hard to say, whether Pride or Ambition is worse: but M. seems to mean by Pride the vice considered in it's self, and only as it is the temper of the Proud-man; and by Ambition the vice that carry'd him to aim at being equal with God: and was not this vice the worst of the two! I observe that Satan always lays the blame on his Ambition; as in v. 61, and 92.

# VER. 55. And understood not

Dr. B. reads and not REFLECTING, thinking, that the Syntax is visions, but either we may put the 53 and 54 Veries in a Parenthelis, and connect this Verie with the 50; or (as I rather think) we are to look upon the words underflood not, to mean, hoo, qual fequitur, a me non intellecto, if being not by me underflood, that a grateful mind sec. The words will then be

MILTON's Paradife Left. Book IV. 109 be in the ablative case, and thus M. speaks in the same construction in X. 883.

And understood not, all was but a Shew.

Thus also in Par. Reg. 1.437.

And, NOT well UNDERSTOOD, as good not known.

# VER. HIT.

# Divided Empire with Heaven's King I'hold

Dr. B. reads I'LL hold; but Satari means that at present, when he was speaking, he held divided Empire with God; he ruling in Hell, as God in Heaven. It must be therefore I hold. Satari in IL 1260 owns, that God rul'd even in Hell, which is contrary to what he says here: but now that he was got out of Hell, and had so far succeeded as to reach Earth, he begins to think better of his Condition, and has alter'd his Opinion.

#### VER. 112.

# By Thee AND more than half perhaps will reign.

Dr. B. reads of more than Sec. The common reading is fairly Publisher; but it is an cafer emendation, if we read thus,

By Thee and more than half perhaps will reign;

Thus Sating will make an Apostopess (as the Grammarians call it,) that is, will stop abruptly and

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and leave out something, which he was going to say; in the room of which he adds boastingly, and more than half perhaps will reign: by which Satan means, what he says more expressly in Par. Reg. IV. 303. that he is God of this World invok'd, and God beneath.

#### VER. 114.

Thus while he spake, each Passion dim'd his Face

Thrice chang'd with Pale, Ire, Envy, and Despair.

Dr. B. chooses to read

Thus while he spake, Ire, Envy, and Despair, Three Passions dim'd his Face, thrice chang'd with Pale.

His Objection to the common reading is, that there being more than three Passions, each is not understood, till we come to the end of the next Verse; which he says is a Fault. But if we take away the Comma (as I think we should) between Pale and Ire, then the Passiage will give us a sense clear of the Dr's Objection, viz. Each or every Passion dim'd his Face, and abated the Lustre of it; but some of them did more, for his face was quite chang'd thrice by three of the Passions, Anger, Envy, and Despair, which produc'd Paleness in it. So pale fear is fear which produces Paleness, in VI. \$93. and it is observable that in the Argument

MILTON's Paradise Lost. Book IV. 111 gument of this book M. does not mention Ire, but Fear, Envy and Despair.

#### VER. 124.

Deep malice to conceal, couch'd with revenge.

Dr. B. thinking couch'd (cover'd) with revenge hard to be understood, would have it, FRAUGHT with revenge, or IN Friendship couch'd. But M. means, To conceal deep malice couch'd (or cover'd) together with revenge: so that the revenge shou'd be hidden as well as the malice.

# VER. 126. on th' Assyrian mount

Dr. B. reads Armenian mount: but Niphates is by Pliny reckon'd between Armenia and Affyria, and therefore may be call'd Affyrian. It is plain from Milton's account of the Situation of Eden, v. 210, 285: that Eden was in Affyria, and it is plain from comparing III. 742, with IV. 27. that Niphates was not far from Eden; so that M. must have plac'd it in Assyria, at least on the borders of it.

#### VER. 129.

### THEN alone

Dr. B. fays that the Construction desires when alone; but I think not: for we read in the former verse his gestures, and the construction is, the gestures of him, then alone. This is a frequent

frequent way of speaking in M. and yet bee led

Dr. B. to make many needles Emendations: See instances in v. 897. II. 734. IV. 567, 895. X. 368.

. 368.

VER. 147.
with fairest FRUIT,
Blossoms and FRUITS at once of Golden hue.

Dr. B. reads Fruits in the first Verse, because Fruits follows in the next: but I should choose to read Fruit in both places; because I observe, that when Milton speaks of what is hanging on the Trees, he calls it Fruit in the Singular Number (when gather'd, in the Plural); as in V. 341. PRUIT of all kinds. See also VIII. 307. and IV. 422. and in IV. 249, he repeats this very Thought again thus. Others, whose FRUIT burnish'd with Golden Rind &c. And in the Mask we have

To fave her Brossoms and defend her FRIMT.

VER. 158.

## NATIVE perfumes

Dr. B. reads perfumes AROUND: but native fignifies natural; perfumes which were not artificial, but came from the flours and sweet shrubs: they were native to Paradise, but not to the Gales; and therefore the Gales are justly said to have stolen them. Tho there were no Artificial Persumes then, yet in a Poet, who writes when there are such, it is a beauty

MILTON's Paradise Lost. Book IV. 113
to use an Epithet, which expresses the excellency of the Persumes of Paradise, by saying
that they were natural. So in v. 289. we have,
with NATIVE honour clad, tho then there was
no other fort of Honour, that they could be
clad with, but such as was native or natural.

VER. 163. With such delay Well pleas'd, they slack their course

Dr. B. alters the order of the words thus,

They flack their course,

Well pleas'd with such delay

Because he thinks, that in the present order of the words the delay must be made by the North East Winds, and then the course of the mariners cannot but be slacken'd: but such delay means the delay that gives them the pleasure of smelling the Sahean Odours, which the North East winds bring to them: well pleas'd with a delay, that has this circumstance attending it, they slack their course. This is sense, and seems to be M's sense.

VER. 171.

# to Egypt, there fast bound

Dr. B. reads to Agypt's UTMOST bound: because in Tob. viii. 3. it is said, Afmodeus fled to the UTMOST PARTS of Agypt: but it is there added and the Angel BOUND him: that I he was haund there (fays Dr. B.) adds nothing to the Comparison; but That is a Liberty in writing, which all Poets take: See my Note on IL 635.

### VER, 177.

All path of Man or Beaft THAT pass'd that way.

Dr. B. justly objects to this verse, and then he substitutes this in the room of it,

All passage to whate'er assay'd that way.

But without departing so much from the common reading, we may make it sense by this easy alteration,

All path of Man or Beaft: None pass a that way.

L'hardly think that M: would say that pass'd that: the Brinter more probably inserted the such that and drop'd none by mistake.

#### VER. 181.

At one flight bound high overleap'd all bound Of hill or highest wall.

Dr. B. (as others before him) objects to the jingle of bound and bound; he therefore proposes overleap'd all FENCE: but I should rather read mound, as we have in U. 134. as in a rural mound, which expression is afterwards changed for vendurous wall, v. 143. But I believe M. gave it bound, for in v, 583. we have it again over-

MILTON'S Paradife Loft. Book IV. 113 - over-leap'd these Earthy Bounds, and in the Argument of this Book he says Satan over-leaps' the Bounds.

VER. 196.

Tet not true Life Thereby regain d, but sat devising Death.

These words and some others at v. 200. Dr. B. would throw out. I have not much to fay in behalf of them: but this may be observed, that when they are thrown out, yet still it will appear from v. 198, and 201. that there was a use, which Satan in M's opinion might have made, but did not make, of the Tree of Life; a Virtue, which he might have received from it, but did not: and what could that be, if not to regain true Life, if not to have had a pledge of Immortality? Besides, if the words in v. 200. be thrown out, there will be no Accusative Case to the Verb us d in v. 199. for Dr. B. (I believe) will not say, that the Construction is, but only us'd the Virtue of the Plant for Prospect. So that either M. meant something which we cannot readily find out in his words, or else the passage is to be corrected in another manner than Dr. B. has done it.

VER. 235.

Dr. B. reads if AUGHT (or OUGHT) could tell: but by Art we may understand the Art of Poetry: I 2 and and this is certainly a less general word than ought, and therefore more proper.

VER. 238.

Rolling on ORIENT Pearl.

Dr. B. reads here radiant: but see my Note on III. 507.

VER. 248.

Groves, whose Rich trees &c.

The fense is, There were Groves here, whose rich Trees bore odorous Gums and Balm; and there were other Groves, which bore fruit, that had a rind of the colour of Gold. This is easy to be understood: why then does Dr. B. read Groves, some whose Trees &c? what does he mean by saying, that the Fruit Trees were really the richer, unless he takes their rind to have been really Golden, contrary to what is said in v. 148? Odorous Gums and Balm are always reckon'd Riches, and sell and bear a price more than fruit does.

VER. 249.

Hesperian Fables true, If true, here only, and of delicious taste.

Dr. B. prefers Apples to Fables, and asks, how Fables can be true any where? if they cannot, I wonder how the Dr. in his Edition of Phadrus suffer d the following passage to stand without any Censure.

Hanc

## MILTON'S Paradise Lost. Book IV. 117

Hanc emendare, si tamen possum, volo Verà fabellà.

The first and most proper sense of the word fabula, as all the Dictionaries inform us, is, something commonly talk'd of, whether true or false: and if M. us'd the word fable so here, the sense is clear of the Objection. But the Dr. would rather throw out the words Hesperian Apples (or Fables) true, If true, here only, because (says he) the Hesperian Apples are represented by the Poets as of solid Gold, far from being of delicious taste. This Objection is answer'd by reading, as I think we ought to do, the whole Passage thus,

Others, whose fruit burnish'd with golden Rind Hung amiable, (Hesperian Fables true, If true, here only), and of delicious taste.

#### VER. 256.

Flours of all hue, and without Thorn the Rose.

Dr. B. rejects this Verse, because he thinks it a jejune Identity in the Poet to say, The floury lap—spread Flours: but tho' the expression be not very exact, it is not so bad as the Dr. represents it; for the Construction and Sense is, The floury lap of some valley spread her store; which store was what? why, flours of every colour or hue. But (says the Dr.) of all hue is not the Poet's stile, who in v. 698. has Iris all hues, without of: this is true; but the Poet's stile

file is not to be learn'd from one passage only, especially when he speaks otherwise in other places: as in the Mask, Flours of more mingled bue, and elsewhere he has of various bue.

### VER. 257.

Another side, umbrageous Grots and Caves.

Dr. B. reads On either side &c. i. e. on either side of those Lawns and Downs, within the Groves on each fide of them, were Grots and Caves. I don't well understand his Description; but I think I understand what M. means by Another side. In v. 247. he says that Paradise was a seat of various view. On one side were Groves, and between them Lawns or Downs, Hillocks or Vallies: On another side there were Grots and Caves, Rivers and Lakes &c. It is true that M. does not at v. 248. fay On one side, but he describes one view of Paradife, and that is the same as one side of it. It is not unusual with Milton to say on the other fide, when he had not mention'd one fide before, as in v. 985. On th' other side. See also II. 706, The words On either side suppose that there were but two sides; but there were more Groves of Gums and Balms than one, and so more than one of fruit; each of which Groves had two sides. If a change were necessary, I would rather read ON TH' other side; but the common reading may be justify'd.

VER.

### MILTON'S Paradife Left. Book IV. 119

VER. 263.

HER Crystal mirror holds.

Dr. B. reads It's, and asks why the Lake is here a Person: But a Lake may as well be a person here, and a Female one, as a River is in III. 359. See my Note on I. 450.

### VER. 264. Airs vernal Airs.

Dr. B. reads Air, vernal Air, and says that Airs in the plural does not mean the Element, but Tunes: see the contrary in VIII. 515. IX. 200. X. 93. and in other places, where Airs are Gales or breaths of wind.

VER. 268.

LED on th' Eternal Spring.

Dr. B. observes that the Verbs, that go before, are of the Present Tense, and therefore he reads here *Leads*: But that M. often mixes the Present and Perfect Tenses, appears from many instances, as in IX. 468.

foon ENDED his delight,

And TORTURES him now more.

Sec also I. 731. IV. 820. and Par. Reg. I. 115.

IBID.

Not that fair field Of Enna, where Proferpine gathering flours, I 4 Her120 A REVIEW of the TEXT of Herself a fairer flour by gloomy Dis Was gather'd &c.

Dr. B. throws out all this and many Verses more that follow to v. 285. His Objections are (I think) of small weight: I will only mention one, in which he finds fault with the Poet's saying that Proserpine was herself a fairer Flour, and was gather'd by Pluto or Dis: Your Woman Flour (says he) is but sit for a Madrigal; and yet M. has us'd the same thought of a Woman Flour in another place, where Dr. B. has let it stand: it is in IX. 432. where the Poet speaking of Eve's tending her Flours, says

mindless a while Herself, the fairest unsupported FLOUR.

VER. 293.

Truth, Wisdom, Sanctitude SEVERE and pure, (Severe, but in true filial freedom plac'd), Whence true Authority in men.

The middle Verse ought to have been put thus in a Parenthesis; for the true Authority in men arises not from filial freedom, but from their having Truth; Wisdom, and Sanctitude severe and pure, i.e. strict Holiness; which are Qualities that give to Magistrates true Authority, that proper Authority which They may want, who yet have legal Authority. This is M's meaning: and for explaining the word severe, he inserts a Verse, to shew that he does not

MILTON's Paradise Lost. Book IV. 121 not mean such a Santitude or Holiness as is rigid or austere, but such as is plac'd in silial freedom; alluding to the scriptural Expressions, which represent good Christians as Free, and as the Sons of God: on which foundation our Obedience (from whence our Sanctitude arises) is a Filial and not a slavish one; a Reverence rather than a Fear of the Deity. From hence we may see that Dr. B. had no sufficient reason to change severe in the first Verse into serene, and to throw out the second Verse intirely.

VER. 295.

though both

Not equal, as their Sex not equal, seem'd.

So it should perhaps be pointed; for their Sex did more than feem not equal.

VER. 295. She for God in Him.

Dr. B. is right in reading God AND Him; and to the proof which he brings add X. 150.

VER. 309. And by her yielded.

Dr. B. reads As by her yielded. But and is at least as good: the sense is, And when the Subjection was yielded by her, it was then best or most pleasingly received by her Husband: especially when it was Tielded with coy submission.

VER

#### VER. 323.

### Adam the goodliest man of men &c.

Dr. B. throws out this and the following Verse, because he thinks the sense of them to be entirely express'd in the Lines preceding: but it is often a Beauty in Poetry to branch out the general thought into its particulars, which is the case here: and if we consider that of in M. often signifies among, (as it does in v.411. and 752. and in V. 659. VI. 24. and elsewhere), we shall not find that the Construction of this place implies Adam to be one of his Sons, or Eve one of her Daughters; an Absurdity which Dr. B. charges it with: but only that if Adam was to stand among all his Sons and be compar'd with them, he would be the goodliest Person among them; and so Eve among her Daughters. So Diana is said by one of the Poets to have been comitum pulcherrima, not one of her own Companions, but more handsome than any of them.

#### VER. 325.

Under a tuft of shade, that on A GREEN Stood wispering soft by a fresh fountain side,

Dr. B. reads to the breeze; but is it proper to say that the Trees wisper'd to the breeze? is it not more usually said, that the Trees wisper'd by means of the breeze, or that the breeze made the Trees wifper. I don't see any occa**fion**  MILTON's Paradife Lost. Book IV. 123 fron for breeze being mention'd here: because the following words by a fresh fountain side imply the cause of the Tust's wispering: but there is occasion for the words on a green, because M. alludes to this circumstance soon after in v. 334.

On the foft downy bank,

i. e. a green bank which is the most soft, and downy seat: besides we have in v. 458.

On the GREEN bank.

I have put a Comma after fide, to make the sense appear clearer.

VER. 381. *Hell Sball unfold*,

To entertain you two, her widest Gates And send forth all her Kings.

Dr. B. reads,

Hell shall DISPLAY,

To entertain you two, her Mansions wide, And set forth all her Stores.

But the Alteration seems needless; because here is nothing but what is agreeable to what M. had said in II. 883, and 917. It is not there said, how soon the Portress of Hell attempted to shut the Gates of Hell and could not: Satan indeed food a while at the Gates; yet, if she did not try to shur them, till after he was gone, he might not have known that they could not be shut. And in Satan's return to Hell, X.419.

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the Poet, by mentioning that Satan found the Gate wide open, seems to have intended that we should understand this fact as unknown to him.

#### VER. 400.

To MARK what of their state he more might learn, By word or action mark'd.

Dr. B. reads To PRY what of their state &c. But thus the Syntax is faulty, I think: for pry is an Active Verb, and we commonly say to pry into a thing: besides, the word pry would be supersluous here, when in the former Verse M. had said to view his prey. Tho' the Poet uses mark and mark'd too, yet such repetitions of the same word are common with him; so common that we may suppose he did not do it for want of attention, and that it was not merely the Effect of his Blindness: see instances of it in my Note on III. 147. and in the Note that follows here.

#### VER. 405.

couches close, then rising changes oft His couchant watch.

Dr. B. would read DOUBLE watch, because couches goes before, (in answer to that reason see the former Note), and because (as he says) the Tyger could not be rising and couchant at the same time. But M. does not say that he was: his meaning is, that by rising he changes his couchant watch; his watch, which was a couchant one before he rose: and this is a bet-

MILTON's Paradife Loss. Book IV. 125 ter reading than double; for since the Fauns were at play together, the Tyger could not watch one without watching the other at the same time.

VER. 406.

who chose his ground.

Dr. B. reads, who chuse the ground: but how unpoetical is this? As to the Tenfes being out of Time (so Dr. B. words It) in this and the following Verse, see my Note on v. 268.

#### VER. 410.

Turn'd HIM all ear to hear new utterance flow.

I once thought that for bim we should read her in this Verse, because Eve was mention'd in the foregoing one. But him is right, and Satan is meant here, to whom this utterance (or human Speech) was then new.

#### VER. 411.

Sole Partner and solePart, of all these Joys,

So the Passage ought to be read (I think) with a Comma after Part; and of here signifies among. The sense is, Among all these Joys, Thou alone art my Partner, and (what is more) Thou alone art Part of me: as in v. 487.

PART of my Soul I seek Thee, and Thee claim My other balf.

That

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That of in Milton frequently signifies among, see my Note on v.323. The want of observing this made Dr. B. read BEST Part for SOLB Part; thinking that fole Part is a Contradiction, and so it is as he understands of here, to be the Mark of the Genitive Case govern'd of Part.

#### VER. 449.

That DAY I oft remember.

Dr. B. reads hour, because (he says) perhaps in the Poet's plan they had not yet liv'd above three or two days. But from the Poet's plan it seems plain to me that they had lived many Days: for in v. 680. Adam says

how often from the steep Of ecchoing Hill or Thicket have we heard Celestial Voices to the MIDNIGHT air.

See also v. 639 &c. and add as parallel to this what we read in v. 712.

What DAY the genial Angel to our Sire Brought her &c.

#### VER. 471.

and thy soft embraces: He Whose Image Thou art, him thou shalt enjoy.

Dr. B. alters the passage thus,

and thy soft embrace: He, whose Image Thou art, he whom thou shalt enjoy.

because

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because the Accent of the common reading is absonous, as he says: but I think quite otherwise; the Accent should be on Thou, because part of the sorce of the Sentence is in that word, and therefore the common reading is better than that which throws the Accent upon the less significant word art.

VER. 474. Multitudes like THYSELF.

Dr. B. reads, like Yourselves; for (fays he) were all her Progeny to be female? No, the common reading does not imply that: but like thyself is the same as, of human Nature, or (as it is expressed in the next Verse) of human race;

VER. 482.
of HIM thou art

His flesh, his bone: to give Thee being I lent &c.

Dr. B. reads,

of ME Thou art

My flesh, my bone: &c.

and calls the common reading a needless changing of the suffice the third Person: But it is rather a beginning to speak of himself in the third Person, which he afterwards changes to the second. Dr. B. thinks that the using the third Person here makes the speech less passionate: but Virgil thought otherwise, when he made Turnus speak to Drances in the third, and then again in the second Person, An. XI. 406.

Vel

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Vel cum se pavidum contra mea jurgia fingit, Artificis scelus, & formidine crimen acerbat: Nunquam animam talem dextrâ hâc (absiste moveri)

Amittes &c.

The same thing *Drances* had done before in his speech to *Turnus*. See v. 358 &c.

#### VER. 499.

(as Jupiter
On Juno smiles, when he impregns the Clouds
That shed May Flours) and press dher MATRON
Lip.

Dr. B. throws out of the Poem, what is here in a Parenthesis, and to make the last words suit with the words that precede the Parenthefis, he rejects the Epithet Matron too. I think that the Similitude is a very Poetical one, approv'd of by other Poets, who have imitated it, or at least have fallen into the same thought. But as for the Dr's Objection to the Epithet Matron, I agree with him less still: I think it the very properest that M. could have pick'd out: It is the opposite to Virgin Lip, and means more than womanly: it implies that she was married to him, and that therefore the Kisses, which he gave her, were lawful, pure and innocent: we have in XI. 136. first MA-TRON Eve.

VER.

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VER. 509.

WHERE neither Joy nor Love ;

Dr. B. reads Where's for where is, thinking that in the present reading the Sentence has no Exit: but M. often leaves out the word is, as in VIII. 621. and without Love no Happiness,

#### VER. 523.

# With MORE defire to know

Dr. B. reads With KEEN desire; for (he says) the word more supposes, that they had some desire, and yet it does not appear that they had any. But the sense is, With more desire to know than at present they have, whether it be little or be none. However it appears from Book VIII. 7. that they had some desire of that sort; for Adam says there to the Angel

thou hast allay'd The Thirst I had of Knowledge

#### VER. 530.

A Chance but chance may lead, where I may meet &c.

This Dr. B. takes to be a fingle, and thinks it unbecoming Satan at so serious a functure to catch at Puns: he therefore reads Some lucky Chance may lead &c: But without any Alteration or any Pun we may read

K

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A Chance (but Chance) may lead, where I may meet &c.

i.e. a Chance, and it can be only a Chance, may lead &c.

#### VER. 541.

SLOWLY descended

Dr. B. reads Had low descended, because the Sun passes equal spaces in equal times. is true in Philosophy: but in Poetry it is usual to represent it otherwise: the Poets frequently speak of the Sun's Horses being tired towards the end of their journey, and travelling with a flower pace, than they do in a Morning or at Noon: and Milton gives Wheels (and therefore a Chariot and Horses) to the Sun in V. 140. so that he by flowly either meant this, or (as I rather think) he intended to signify that the Sun descended slowly at that time, because Uriel it's Angel, came on a sun-beam to Paradise, and was to return on the same beam; which he could not well have done, if the Sun had mov'd on with its usual rapidity of Courfe.

## VER. 555. gliding thro' the EVEN

Dr. B. reads thro' the Heaven. If this be the true reading, then this passage is a full proof that Dr. B. is in the wrong for reading every where

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where almost Heavens and Earth instead of Heaven and Earth because here the space between the Sun and the Earth is call'd Heaven: but I cannot approve of the Dr's Conjecture here; for M. never says the Heaven but Heaven, and generally joyns it with the word Earth; they both together signifying the World or Universe. See the Note on III. 335. Besides, the Heaven would not be right, because Uriel glides thro' only a part of the Heaven; for Heaven (when joyn'd to Earth) implies all the space from the outer Orb of the Universe down to the Earth, of which space that between the Sun and the Earth is but a fmall part: It shou'd be (as it is printed) through the EVEN i. e. thro' that part of the Hemisphere, where it was then Evening. Evening (fays Dr. B.) is no place of space to glide through: no more is Day or Night, and yet in the sense, which I have given to Even, M. fays in the next verse but one thwarts the Night, and elsewhere speaks of the Confines of the Day.

## VER. 556. Swift as a shooting Star

Dr. B. reads SWIFTER THAN shooting Star: but the other reading is better Diction and very proper; for Uriel's swiftness wou'd be great enough (tho' Dr. B. supposes the contrary), if it was no greater than that of a shooting Star; which is almost as quick as Thought. Every body that has seen a Star shoot (as the Phrase is) may know K 2

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the truth of this. To avoid a mistake of the Construction in the following Verses, I wou'd chuse to read this Passage thus,

fwift as a shooting Star
In Autumn thwarts the night (when Vapors
fir'd
Impress the Air), and shews &c.

#### VER. 562.

strict watch, that to this happy place No evil thing approach or enter in

Dr. B. reads

frict orders that this sacred place No evil thing or enter or approach

Because (he says) the natural order is inverted, enter after approach. But the order seems rightly observed in the common reading, if we allow the sense to be this, Not to suffer any evil thing. to approach, or at least to enter in.

#### VER. 567.

## God's LATEST Image

Dr. B. reads likest: but it is not true, that Man was God's likest Image, the Son of God was liker, VI. 736. On the other hand Man was God's latest Image, because he was created after the Angels were, and after the Divine Son existed: agreeably to this Man is called God's youngest Son, in III. 151.

VER.

## I B I D. I DESCRIB'D his way

Dr. B. reads I DESCRY'D his way, but descry'd (as it signifies discover'd in both places quoted by him) is not so proper here; that is imply'd in the word mark'd, which follows. Uriel means, that he describ'd or shew'd Satan the way to Paradise, as it is said he did in III. 722, 733.

## VER. 578.

## Amid the Sun's bright CIRCLE

Dr. B. reads Circlet; for no other reason given but because the word Circlet is found in V. 169. But there a Star only is spoken of, and therefore the diminutive word Circlet was proper there: but it is not so here, when mention is made of the Sun, the greatest of all luminous bodies. M. in Sonnet 8th to the Soldier &c. says The Sun's bright CIRCLE.

### VER. 590.

#### Return'd on that BRIGHT beam

Dr. B. reads on that SAME beam. How low an Expression! the common reading is right: he had before v. 556. call'd it a fun-beam; now he varies the Phrase and calls it a bright beam, which is equivalent. And the word that denotes it to be the same.

VER.

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# VER. 602. ALL BUT the wakeful Nightingale

Dr. B. reads Not all: the wakeful &c. for (fays he) besides her, Owls and all other Birds of the Night did not slink to their ness. One can hardly give the Objection a serious answer; but M. in v. 648, 655, again mentions none but the folemn Bird, the Nightingale, as being not at rest. And in V. 39. we have

filent; fave where filence yields
To the night-warbling bird. See also VII. 435.

It wou'd have ill become the Poet to make an exception for Owls &c. Besides if M. had said Not all: the wakeful Nightingale, every body must have understood (as in the common reading) that the Nightingale only was excepted: So that the Dr's Alteration is of the words only, which he does not object to; not of the sense, which he does object to.

# VER. 614. and the Timely dew of sleep

Dr. B. reads kindly; but the force of that Epithet is express'd in the next Verse, with soft cumbrous weight: by timely is meant seasonable; for it is said before, that God had set Labour and Rest successive to Men, or to Man (as Dr. B. reads): and therefore the dew of sleep as inclining Men to Rest was a timely dew.

There

MILTON's Paradife Lost. Book IV. 135. There is a small Error of the pointing in the foregoing verses, which may be rectify'd thus,

for God hath set Labour and Rest, as Day and Night, to Man Successive; and the timely dew of Sleep &c.

### VER. 627. with branches OVERGROWN

Dr. B. reads overcharg'd, because he thinks that overgrown relates to the Branches, not to Allies, which yet the sense requires. I agree with him that Allies is the Substantive to overgrown: but there is no occasion for any Emendation, because overgrown signifies here grown over, as in X.416. overbuilt signifies built over. So over-arch'd is arched over in I. 304. over-blown is blown over I. 172. and in Chaucer we meet with overcome for come over.

## VER. 640. All Seasons and their Change

Dr. B. reads All Courses and their Change.

Our great Grandmother Eve (says he) in her Life of one Week could have no notion of Seasons; but the Courses of Day and Night she had experienc'd, and these she here refers to. But that Eve in our Author's Plan had lived much longer than one Week, I have shewn in my Note on v. 449. Besides, Seasons in M. K4 mean

mean the same as the Dr's Courses; so in VIII.

69. we read

and learn
His Seasons, Hours or Days, or Months or,
Years.

And in IX. 199. he says that Adam and Eve partake the Season prime for sweetest scents, meaning the Morning: See also III. 41.

VER. 667. In Nature and all things

Dr. B. reads And light in Nature's Realm: his reason is, that all things had not Life, and therefore in them Life could not be extinguished. This is a just objection against the Passage, as it now stands; but we may get rid of it by an easier Emendation than the Dr's, if we read thus

and extinguish Life
And Nature in all things

i.e. Life in things that have Life, and Nature in all other things: See Instances of the frequent confounding of and and in in my Note on I. 91.

VER. 684.

Singing their great Creator

So in VII, 259. Creator him they sung: yet Dr. B. chooses to read Hymning their great

MILTON's Paradise Lost. Book IV. 137 great &c. because Songs comes afterwards in the 4th Verse: a poor Reason! when M. so often joyns Verbs and Substantives of the same root in the same verse: See instances in my Note on III. 147,

#### VER. 689.

ALONE they pass'd

On to their blissful Bowers

Dr. B. says the Poet gave it, ALONG they pass'd: but yet the Dr. lets the same Expression stand in V.49. where Eve speaking of her Dream says to Adam,

To find thee I directed then my walk,
And on, methought, alone I pass'd &c.

If the Expression is sense in this passage, it is the same in the other; and both are certainly justifiable.

#### VER. 699.

Rear'd high their FLOURISH'D heads

Dr. B. reads their TOWERING Heads: but see my Note on v. 256.

#### VER. 705.

Such was their AWE OF MAN

Dr. B. reads fuch was their Instinct: but it is faid before that they durst not enter; and can a Creature acting by Instinct be said to dare or

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or not to dare? No, they had an awe of Man, and therefore they durst not. Dr. B. made this alteration on purpose to make these words tally with the latter end of v. 708. when he had thrown out near three Verses which he dislikes: but after all his Objections those three Verses were certainly M's, and may be justify'd, tho' not perhaps admir'd.

## VER. 714. More lovely than Pandora &c.

This and the five following Verses Dr. B. throws out of the Text, as the Editor's and not the Poet's: His Objections to them are as follows: O too like in sad event! wou'd M. (says he) have anticipated this, which he afterwords deducts into several Branches? Yes, he has anticipated it in many other places, especially in the very beginning of his Poem in I. 3, 35. Why (fays he) is Epimetheus call'd th' Unwiser Son of Japhet (or Japetus), which supposes that his brother Prometheus too was unwise? Surely it may be reckon'd want of wildom in Prometheus that he stole Fove's fire, and thereby provok'd him to revenge himself: however wise Prometheus might have been in Arts and Sciences, he was unwise in this action: Again, to be reveng'd on Prometheus, that (says he) must be by Pandora's revenge, and yet she had no Hand or Thought in it; it was all Jupiter's design. But Pandora was the Instrument of that revenge, and the

the Construction may be, brought by Hermes—to be aveng'd. As to the Epithet Authentic, I shall esteem it the properest that Language can furnish, till Dr. B. shall offer us a better.

## VER. 729. AND this delicious place

Dr. B. reads Thou this &c. i. e. Thou mad'st this place as in v. 724. Thou also mad'st the Night. But I think that from the Turn of the whole Passage it appears that Adam and Everage celebrating God as Creator of the Night and the Day only; and that the Poet did not intend to make them then adore God as maker of Paradise particularly: I should choose rather to read thus

the Crown of all our Bliss Ordain'd by Thee IN this delicious place For us too large

i. e. the Crown of all our Bliss, which Bliss is ordain'd by thee in this place. See upon the frequent change of in into and my Note on I. 91. Or if this alteration be not allow'd, we may supply the sentence thus, And thou madst this &c.

## Ver. 735. Thy gift of sleep

Dr. B. reads THE gift: but thy gift is right, for in v. 612. M. lays that God hath set Labour

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bour and Rest to Men successive; therefore sleep is God's gist: and Virgil (whom Milton oftner imitates than Homer) says of Sleep, done Divûm gratissima serpit. Æn. II. 269.

## VER. 743. nor Eve the Rites

'Mysterious

Dr. B. reads Solemious: But I never met with the word in any Poet: here especially it cannot be admitted, if it were a legitimated word, because just before in v. 736. M. says that, except their joyning in prayer, they observ'd none other rites: if M. uses the Epithet Mysterious a few lines below, he had reason; for he plainly alludes to St. Paul's calling Matrimony a mystery, Eph. v. 32.

## VER. 750. mysterious Law

i.e. including a Mystery in it, in the same sense as mysterious rites are spoken of before: See the foregoing note: No need then for Dr. B's mysterious League: and his Objection, that a Law suppos'd to be mysterious is no Law at all, is easily answer'd: for by mysterious he means, it self hidden or conceald; and M. means, containing some hidden meaning in it.

VER. 752.

In Paradise of all things common else

Dr.

MILTON'S Paradise Lost. Book IV. 141 Dr. B. reads' MONG all things &c. but of signifies among in this place, as it does in v. 323. See the Note there.

# VER. 783. these other wheel the North.

Dr. B. reads we others: which is no English Phrase, but a French one, nous autres: the common reading will do (tho not very explicite); for Gabriel who speaks, was the Commander of the whole band; and tho he does not here say that he would go with this other half, M. intimates it in the next Verse, our Circuit &c. and plainly says that he went in v. 797.

## VER. 786. ftrong and SUTTLE Spirits he call d

Dr. B. reads nimble: but futtle i. c. sharp-sighted, sagacious, will do as well, because they were to leave no nook unsearch'd, v. 789.

VER. 810.

with his Spear

Touch'd lightly

Dr. B. puts in here a Verse thus,

with his Spear,
Knowing no real Toad durft there intrude,
Touch'd lightly.

If

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If Dr. B. can think this Verse worthy to have a place in this Poem, his readers will not, I believe. But let us hear his reason: he says, that no beast durst enter there (v. 703.) and that Ithuriel cou'd not but know this; and therefore from this Circumstance alone, he might discover him to be Satan before he touch'd him with his spear. But I can't find M. representing the Angels as acquainted with This or many other Circumstances of Paradise. And if Ithuriel did know this, what Account can the Dr. give of his touching the Toad with his spear at all?

#### VER. 812.

## Touch of celestial TEMPER

Dr. B. reads Armour: but the 'the word Arms fignifies, Sword, Shield, &c. yet Armour fignifies only that which the Body is surrounded with: and that was not what Ithuriel touch'd Satan with. However that be, the word Temper is right here, because Spear being mention'd just before, the Temper is sufficiently determin'd to be the Temper of that Spear.

#### VER. 816.

of nitrous Powder, laid Fit for the Tun, some magazine to store

Dr. B. reads Gun: but then the natural order of things is not observed; M. here first mentions the Powder as laid fit for the barrel, and then

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then as what was to store some magazine: But Dr. B's alteration sits it for the Gun, before it enters the Magazine. In order to store a Magazine, Men don't put it into a Gun, but into a cask; which we commonly call a barrel: but which M. for the sake of his verse, and perhaps for the sake of a less vulgar Term, calls a Tun.

#### VER. 835.

Think not, revolted Spirit, THY Shape the same Or undiministed Brightness to be known,

Dr. B. judges rightly enough that the present reading is faulty; for if the words thy Shape the same are in the Ablative case put absolutely, it is necessary that undiminished shou'd follow Brightness: and accordingly the Dr. reads Or Brightness undiminished; which order of the words we must follow, unless it may be thought as small an Alteration to read thus,

Think not, revolted Spirit, BY Shape the same Or undiminish'd Brightness to be known,

just as in I. 732. we have

his hand was known In Heaven by many a tower'd Structure high.

VER. 843.

This place INVIOLABLE.

Dr.

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Dr. B. reads inviolate, because (as he says) Inviolable signifies, which must not, or cannot be violated; but inviolate signifies which is not violated: But the common reading inviolable is right, if it may signify which must not be violated: for it is here us'd as an Epithet to place; the Construction is, to keep from Harm this place which is inviolable or must not be violated.

VER. 848.

His Loss.

Dr. B. reads HER loss i. e. the Loss of ber (Virtue); but it is as good Sense to say, bis Loss i. e. his Loss in having parted with his Virtue.

#### VER. 856.

Single' against Thee, wicked and thence weak.

Dr. B. reads,

Single' against Thee, FIRST wicked and thence weak.

Because Thee (as he says) is emphatical, and should have the Ictus on it. If I thought an Alteration was necessary, (which I do not) I wou'd rather read thus,

Single' against Thee, THEE Wicked and thence Weak.

VER.

#### VER. 858.

But like a proud Steed rein'd went haughty on, Champing his iron Curb

Dr. B. objects that the Natural Order is here inverted, and that at first view Satan, not the Steed, is represented as champing his curb: the Dr. would therefore read thus,

But haughtily STALK'D on, like a proud Steed Champing &c.

I prefer the common reading (tho' a little perplex'd) to This, which gives the reader too much of an Idea of a Stalking Horse.

#### VER. 865.

## Gabriel from the Front

Dr. B. fays that Gabriel is but of two Syllables, and therefore he adds another Syllable to the Verse thus, Gabriel from thother Front: but why may not Gabriel be of three Syllables, as Uriel is in III. 648. (See my Note on II. 294.) Besides it is not right to say the other Front, because both Parties were just met and stood in Squadron joyn'd, v. 863. So that the Front, was the Front of the whole Band of Angels.

VER. 878.
broke the bounds prescrib'd

To thy Transgressions

Dr.

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Dr. B. reads transcursions, and seems sure that the Emendation is necessary: but tho' it is right to say that bounds are prescrib'd to hinder transcursions, yet I think it is not proper to say, that bounds are prescrib'd to transcursions. And the common reading is justifiable: for, tho' (as Dr. B. says) no bounds cou'd be so fet to Satan's transgressions, but he cou'd transgress in his thought and mind every moment; vet it is good sense, if M. meant, (as I suppose he did) that the bounds of Hell were by God prescrib'd to Satan's transgressions, so as that it was intended he should transgress no where else, but within those bounds: whereas he was now attempting to transgress without them.

VER. 896.

and wilt object

His will who Bound us?

Dr. B. prefers

and will thou' object

His will who bounds us?

But M. seems to have chosen to leave out the word then here, as he does in II. 730. And know'st for whom? As to the altering bound into bounds, I don't approve of it, because the Sense requires a Perfect Tense; and bound (from kind) is right here, because in III. 82. we read,

Nor

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Nor all the CHAINS heap'd on him there &c.

#### VER. 927.

## Thy fiercest

Dr. B. reads The fiercest, i. c. Pain: but Thy flercest is right, thy fiercest Attack: for the next Sentence shews that Satan speaks of something not general, but peculiar to Gabriel: Thy siercest is us'd substantively, as in II. 278. We read The sensible of Pain. XI. 4. The Stony from their Hearts. XI. 497. His best of man.

#### VER. 944.

with Songs to hymn his Throne;
And practis'd Distances to cringe, not fight.

Dr. B. is much disturb'd at the suppos'd Phrase of hymning practis'd distances, especially where fighting is concern'd: for (he says) that to practise distances there, is in order to retreat, not to fight: He therefore proposes this new reading,

with Songs to hymn his Throne;
And practise Discipline to cringe, not fight.

But the whole Sentence is easily set to rights, without any Alteration, but that of putting a Comma (as in the first Editions) after Throne, instead of a Semicolon: and then the Construction will be this; To hymn his Throne with L 2 Songs,

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Songs, and not to fight, but to cringe with practis'd distances: this is sense, and clear of the Dr's Objection; and this order of the words M. would have follow'd, I presume, if the Verse would have allow'd it.

#### VER. 971.

## PROUD limitary Cherub

Dr. B. reads Poor limitary &c. because limitary is a diminishing word: for that very reason I think that proud is the weightier Epithet, as it is more Emphatical to call a man a Proud beggar than a Poor beggar.

#### VER. 983.

the careful Plowman doubting stands, Lest on the threshing sloor his hopeful sheaves Prove Chaff

These Verses Dr. B. wou'd throw out of the Poem: his great Objection against them is, that they desert the Similitude, and convey an Image that has no relation to that with which the Comparison is here made: In answer to this, see my Note on II. 635.

#### VER. 987.

Like Teneriff or Atlas unremov'd.

Dr. B. reads undismay'd; if (says he) unremov'd be spoken of Teneriss or Atlas, who ever suppos'd that they could be remov'd? if of Satan,

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Satan, it shou'd be unmov'd, not terrify'd. I think that M. dictated unremov'd in this Sense, viz. Satan stood as unremov'd, i. e. as firm and as hard to be remov'd from his place, as Atlas or Teneriff do. So Fairfax in his Tasso IX. 51. says of a Mountain, Doth UNREMOVED, stedfast still withstand &c.

#### Ver. 1002.

### Battles and REALMS

Dr. B. objects to Realms here; because they are not Events (he fays), nor do they any way concern the present Occasion: For Realms therefore he reads Truce; but I cannot approve of Truce: to answer Battles it should be Truces: Besides, Battles are no more Events than-Realms are; so that if the Passage be wrong, it is but half emended: I believe that M. intended it as we now read it; and that the sentence is express'd in a brief, Poetical manner: probably Milton meant this, In these Golden Scales God now (since the Creation) ponders all Events, chiefly the Events of Battles and of Realms, i. e. Kingdoms, (VIII. 375.) He mentions Battles, because both Homer and Virgil represent Jupiter as using his Scales for weighing the Events of them; and he adds Realms, because in Daniel V. 26, 27. we find that Belsbazzar was weigh'd in the ballance; and it is said, God hath numbred thy Kingdom and finish'd it. Instances of such abbreviated ways of speaking are frequent in Milton: thus the in v. 602. we read

the roof

Of thickest covert was inwoven shade, Laurel and Myrtle.

And in v. 698. Iris all bues: in both which places of is to be supply'd to make the sentence persect.

VER. 1003.

The Sequel each of Parting and of Fight.

Dr. B. reads The SIGNAL each &c. To underitand which of these two readings suits the place best, let us consider the Poet's Thought, which was this: God put in the Golden Scales two Weights: in the one Scale he put the Weight, which was the Sequel (i. c. represented the Consequence) of Satan's parting from them; in the other Scale he put the Weight, which was the Sequel of Satan's fighting: Neither of the Scales had any thing in it immodiately relating to Gabriel: and therefore Dr. B. mistakes (I think) when he says, that the Ascending weight, Satan's, was the Signal to him of Defeat; the Descending, Gabriel's, the Signal to him of Victory: They were both Signals (if Signals) to Satan only, for he only was weigh'd, v. 1012, and 1014. or rather they shew'd him what would be the consequence both of his fighting and of his retreating. The Scale, in which lay the weight, that was the Sequel of his fighting, by ascending shew'd him, that he was light in Arms, and could not obtain Victory: whereas the other Scale, in which

### MILTON's Paredife Loft. Book IV. 151 was the Sequel of his Parting or Retreating, having descended, it was a sign that his going off quietly would be his wisest and weightiest Attempt. The Reader will excuse my having been so long in this Note, when he considers that Dr. B. and probably many others have misunderstood M's Thought about the Scales, judging of it by what they read of Jupiter's Scales in Homer and Virgil; the Account of which is very different from This of Milton: for in them the Fates of the two Combatants are weigh'd one against the other, and the descent of one of the Scales foreshew'd the Death of him whose Fate lay in that Scale, quo vergat pondere lethum: whereas in M. nothing is weigh'd but what relates to Satan only, and in the two Scales are weigh'd the two different Events of his Retreating and his Fighting. From what has been faid it may appear pretty plainly, that M. by Sequel meant the Confequence or Event, as it is express'd in v. 1001. and then there will be no occasion for Dr. B's Signal; both because it is a very improper word in this place, and because a Signal of Parting and of Fight, can be nothing else than a Signal When to Part and When to Fight; which He will not pretend to be the Poer's meaning.

VER. 1007.

what Folly then,
To boast what Arms can do? since Thine no
more

Than Heaven permits; nor mine, tho' doubled now &c. To

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To this passage Dr. B. objects: Arms (says he) will not do here, because the following words doubled now forbid them: and therefore he proposes that we should read,

what Folly then,
To boast what Strength can do? since Thine's
no more &c.

But Thine and Mine refer to Strength in v. 1006. To prevent a mistake here for the suture, we may put some of the words in a Parenthesis thus,

I know thy Strength, and thou knows?
Mine;
Neither our own, but giv'n (what Folly then,
To boast what Arms can do), since Thine no
more &c.

i.e. Since Thy Strength can do no more &c.



BOOK V.



## BOOK V.

' VER. 2.

### With ORIENT Pearl

R B. reads ROSCID Pearl: but roscid (to Juse his own phrase) is unwarranted by use; and orient may be justify'd, as has been shewn in my Note on III. 507.

VER. 5.
which th' only found
Of Leaves and fuming Rills, Aurora's fan, Lightly dispers'd

The sense is, that the Vapours bland were dispers'd by nothing but the found of Leaves and of fuming (or steaming) Rills, and the Matin Song of the Birds. It is said in opposition to the being wak'd by loud Winds, Noises of Beasts, &c. The Expression only found seems the same with that in VIII 123. Only Omniscient; in both which places only fignifies alone: and it is to be understood as meant of the Matin Song of the Birds, as well as of the Sound of Leaves and fuming Rills, which Dr. B. seems not to have been aware of. But what is the Sound of fuming Rills, says the Doctor? do the Fumes or Steams 154 AREVIEW of the Text of

Steams make a Sound? No, but it is Sense to say, that the Rills, which sume in a morning, make a Sound as they run along, occasion'd by the small impediments which they meet with in their way. Dr. B. says farther, that dispel Sleep is better than disperse it. True, but M. is not speaking here of Sleep, but of Vapours; and it is better to say, that they were dispersed than dispelled. No need then for the Doctor's Emendation of the Passage, which he would have run thus,

Of Leaves, Autoris Fan, and MURMURING

Rills
Lightly DISPELL'D.

The Epithet early is useless here, because the two first Verses express sufficiently that it was Morning: Fumes or Steams are rais of from Water by the Morning Sun, as appears from v. 186.

Te Mists and Exhalations, that naw rist From Hill or STRAMING Lake, &c.

#### V E R. 21.

## extracting Liquid SWBET.

Dr. B. prefers Sweets: but the common reading may be justify'd by Lucretius's Expression, dulci liquere. lib. IV. 23.

#### VER. 79.

But sometimes in the Air, as we, sometimes Ascend to Heaven.

The Words as we are so plac'd between the

M LE TON'S Paradife Loft. Book V. 155 two Sentences as equally to relate to both, and in the first Sentence the Verb be is understood Dr. B. has alter'd this Passage thus,

But sometimes RANGE in Air, sometimes, as we, &c.

But in this reading of the Doctor's are not the Angels excluded from ranging in the Air?

VER. 112.

Wild work produces OFT, AND MOST IN Dreams.

Dr. B. reads

Wild work produces often in our Dreams.

It being faid before, that Reason, when Nature rests, retires into her privave Cell, the Doctor thinks that this Rest of Nature must mean Sleep, and that then this Verse must express not only what is done most, but solely in dreams. But there are other Sorts of absence of Reason, such as Deliriums and what the French call Reveries, and in them Fancy will be very busy (which is the meaning of the word wakes) in mimicking her, and consequently it will produce wild work, tho it produces it most in dreams. If M. meant some such sort of absence of Reason (as I suppose he did,) then Dr. B's Emendation may be return'd back upon his hands, as unnecessary.

VER. 137.

But first from under shady ARBOROUS roof, Soon as they forth were come, &c.

Dr. B. proposes Arbour's roof: I don't know M 2 why

why: he gives us no reason, and I can think of none. But if the Doctor has made a Change, where there was no Fault; he has let a very considerable Fault in this Passage escape without any Change or Observation. As the Comma now stands after roof, the Morning Hymn of Adam and Eve is represented as said by them (at one and the same time) from under the roof, and in the open sight of the Sun: which is a contradiction. The Sense plainly requires that the Commashould be placed thus,

But first, from under shady arborous roof Soon as they forth were come to open sight Of day-spring and the Sun, &c.

The Construction is, But first they lowly bow'd adoring v. 144. as soon as they were come forth from under the roof of the Arbour.

V BR. 140.

With WHEELS yet hovering o'er the Ocean brim.

Dr. B. reads With LAMP, &c. because M. (he says) in the rest of the Poem considers the Sun Philosophically, as a Globe of Light. But the Doctor forgets (I believe) that in his Emendation upon I. 786. he has given the Moon a Carr, and therefore Wheels. And why may not the Sun have Wheels in this Poem as well as the Moon? M. has given him Reins in X. 671.

Some say the Sun Was bid turn Reins from th' Aquinottial Road.

VER. 159.

Thy Goodness beyond thought, and Power divine. Dr.

MILTON'S Paradise Lost. Book V. 157 Dr. B. reads

Thy Goodness, Wisdom, Power, Alike divine,

because (he says) Wisdom, God's chief Attribute in the Creation, is quite drop'd in the common Reading. If this was a Fault in M. he has committed the same fault in IV. 725, and 734. where Adam and Eve in their Evening Adoration of God mention his Omnipotence and Goodness but say nothing of his Wisdom: and the Doctor did not so much as spy out that Fault there, which he would amend here. After all, it feems as if M. thought the Attributes of Goodness and Power sufficient for the Subject of our first Parents Hymns; for just before this passage in v. 153. they invoke God by the Titles of Parent of Good, and Almighty, without giving him the Title of Wise. The truth is (I believe) that M. judiciously drop'd this word here; for to Adam and Eve, who had not been long created. and had not known enough of the Creation and of the Subserviency and Suitableness of its several parts to each other, the Power and Goodness of God appear'd much more than his Wildom in the Creation could possibly do.

VER. 163.

Te in Heaven;

On Earth join all YE Creatures to extol.

Dr. B. reads join all we Creatures, &c. and gives this reason for it: Join is not here in the Imperative Mood, as if he bid the Angels do so; it is declarative that they did so. But he is twice M 3 mista-

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mistaken here; for join does not relate to the Angels at all; the words Te in Heaven being to be supplied thus, Speak Te in Heaven. And then the word join must be Imperative here; Eve bids all the Creatures on Earth to join, not with the Angels, but with one another to extel, &c. The same Expression Eve uses in v. 197. Join Voices all YE leving Souls, ye Birds, &c.

### VBR. 172.

## Acknowledge him the Greater, &c.

That is a low acknowledgment indeed, says. Dr. B. that the Sun should confess God, that made him, to be his Greater; he therefore reads acknowledge him Creator, &c. But I wou'd fain know, what Adam could think greater than the Sun, except his Creator? His manner of addressing himself to this great Luminary in other places sufficiently shews the high opinion he had of it. In the preceding Verse, he says,

Thou Sun, of this great World both Eye and Soul.

And when he was just created, the very first thing he addresses himself to, was the Sun in these words VII. 273. Thou Sun faid I, fair Light, &c.

VER. 173.

In thy ETERNAL Course.

Dr. B. call this a vile Mistake of the Printer or Editor, and reads diurnal, because mention is imme-

MILTON's Paradife Loft. Book V. 150 immediately made of the Morning, Noon, and Sunfet: For that very reason, diurnal would be superfluous: But the Sun's Course is diurnal, it is not eternal too, i. e. fixt, unalterable.

#### VER. 175.

Moon that now meet'st the orient Sun, now.
fly'st,
With the fix'd Stars, fix'd in their Orb that
flyes.

Dr. B. would have us read in him

Thou Moon, that monthly meet ft and fly ft the Sun,

And Te, fix'd Stars; fix'd in your Orb that

His chief Objection is, that Moon with the field Stars is unphilosophical, as if they were but an appendage of the Moon, who are in Magnitude and Dignity a million times above her. But Moon does not here represent the field Stars as an appendage of the Moon: he had recution'd the Sun as enlightning the Day, and now he calls upon all those Bodies which give light by Night; the Moon, the Fix'd Stars, and the Planets; he invokes the Moon together with them, but without supposing any of them to depend upon the Moon. Besides the next Varse begins with And ye, and ends with move: Wou'd M. (think we) have made two Verses slose together begin and end exactly alike?

VER. 177.

And ye FIVE other wandering Fires that move. Dr. B. says that M. must have given it And ye Four other, &c. because he had nam'd the Sun, Moon, and Venus, and there are but four more. But is it so sure that M. meant Venus, by what he says in v. 166. last in the train of Night -belong rather to the Dawn, sure Pledge of Day, &c? Does not he seem to make Adams reckon the Morning Star as a different thing from Venus? and if so, then we may keep to the number five here.

VER. 195.

and YE that warble, as ye flow, ?

Melodious murmurs.

Dr. B. reads, and RILLS that warble, &c. but the waters, which warble murphits as they flow, must be Rills: the Phrase sufficiently explains the Sense, without inserting the word 1. TRVIC

CATELON AN NO NEW 198. 9 - 2011 / 9 105

However M. may understand Heaven in other places, he intends no more by it here than to express a very great heighth: An Hyperbole often to be met with in Poets. 1 Thus Homer favs of 2 very high rock; www.

Odyst. p. v. 73. Ouparos iupus inaver Oğay xopupi

Dr. B's alteration here is

That Soaring up to Heavenward ascend, which MILTON'S Paradife Lost. Book V. 161 which is the same Tautology as if we should say in other words, That ascending ascend towards Heavenward.

VER. 200.

Te that in waters glide.

Dr. B. asks how the Fish in Seas and Rivers could be Witnesses to Adam's Hymn in Paradise? But does not M. mention Fountains and Lakes as being in Paradise, v. 186, and 195? and does it not appear from his Description of Paradise in IV., 229, that there was many a Rill which water'd the Gardens? We may suppose then that there were Fishes gliding in these Waters.

VER. 202.

Witness if I be silent, Morn or Even.

Dr. B. thinks that M. had forgot that both Adam and Eve shar'd in this Hymn, and therefore he reads if we be filent, and in the next Verse but onc. by OUR Save: but M. rather imitates here the Ancient Chorus, where fometimes the Plural and sometimes the fingular Number is used. The same is practis'd by our Poet in the Speeches of the Chorus in Sampsan Agonistes, where the Reader will see in every Page almost that the Number is thus varied. Dr. B. observes, that the whole Hymn naturally divides itself into Parts interlocutory, and that he has prefumed to put it so, tho' not warranted by any Edition. But this is not Dr. B's Invention; for this Hymn was fet to Musick about three Years ago, and in that Composition the several Parts of it were assign'd

162 ARBVIEW of the TEXT of affign'd distinctly to Adam and Eve. I think that such Interlocutory Parts are by no means fit for an Heroic Poem: but, if the Author should be supposed to have designed them, I should choose to divide this Hymn very differently from the Doctor's division. The first seven and the four lest Verses of this Hymn I wou'd sup! pose spoken by Adem and Eve together: and as to the other Verses, I would have Adam speak all that the Doctor assigns to Eve, and Eve all that is now assign'd to Adam. In this method, the mention of the fair Morning Star, the Moon, and Fountains and Rills will come to Eves Share, and they are Circumstances which foem fater for her to mention than for her Husband.

and, to their thoughts ...... Firm Peace recover'd foon and wonted calm, ... On to their Morning's rural work they hafte, ...

Dr. B. reads recovering, that the Sentence (as he says) may be continued: but the Sentence is fufficiently continued in the common reading, if recover d be a Participle, of the Ablative Case, as it seems to be here. The Construction is. Peace and Caba being recover'd to their Thoughts, they hafte, &c. I have so pointed the Sentence, as to prevent this mistake for the future.

V B R. 214.

AND NEEDED hands To check Ervitles Embraces 

Dr. B. proposes this reading,

WITH PRUNING hands they check The fruitless Branches.

He says, that unless we put it thex check, the Sentence has no Exit, and no work is done in the overwoody rows. But this Objection arises from his putting a Colon after Flours in v. 212. instead of a Semicolon, as in the two sirst Edisions. The Construction is, They haste where any row of Trees reach'd too far their boughs, and needed hands to check fruitless embraces. The words fruitless embraces are very beautiful and expressive here, being a contrast to the scuitful embraces of the Vine round the Elm, imply'd in the following Verses. And Virgil had shew'd our Poet the way to apply the word embraces to Trees, when he says in Georg. II. 367.

Inde abi jan validie AMPLEXA flirpibus abmes' Exierint.

The word Branches would be very improper here, became Bengks are mention'd in the preceding Veric.

VRR. 216.

she speas d about him twines. Her marriageable Arms.

Marriageable? (says Dr. B.) capable of future Marriage? why, she was wed, spous'd already in the Verse before. That she was spous'd, I grang

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grant, but this necessarily implies something previous to Marriage: and M. does not say that she was wedded; he only says that they led the Vine to wed her Elm. So that both Expressions imply a future Marriage, and therefore marriageable is a proper Epithet here. What occasion then for the Doctor's alteration, Her Arms LASCIVIOUS!

#### VER. 224.

thou hear'st what stir on Earth Satan, From Hell'scap'd thro' the darksom Gulf, Hath rais'd in Paradise; and how disturb'd This Night the Human Pair:

Dr. B. says that this is redundant and clogging, On Earth and in Paradife: He therefore reads

thou hear'st what stir, FROM HELL. Satan ESCAPING thro thedarksom Gulf, Hath rais'd in Paradise, &c.

But if any Emendation were necessary, the redundancy (as the Doctor calls it) might be avoided by this easier change,

thou hear'st what stir on Earth Satan, from Hell'scap'd thro' the darksom Gulf, Hath rais'd; and how in Paradise disturb'd This Night the Human Pair.

#### VER. 234.

as may advise him of his HAPPY state

Dr. B. proposes dubious instead of happy: but the last is the true reading. The Sense is, Advise MILTON'S Paradife Loft. BOOK V. 165 vise him that he is happy, but that his Happiness depends on himself, because his Will is Free and therefore Mutable. To this purpose is what Raphael says in v. 535.

Myself and all th' Angelic Host—our HAPPY state Hold, as Te yours, while our Obedience holds:

And thus in v. 503. Raphael, in consequence of this Command here, says to Adam,

Enjoy Tour fill, what happiness this HAPPY state Can comprehend.

And so in VII. 631. the Angels in their Song say concerning our first Parents

thrice happy, if they know Their Happiness.

#### VER. 257.

From hence (no Cloud, or, to obstruct his fight Star interpos'd) however small he sees, &c.

So these Verses should be pointed; and the first Editions, which have a Comma after interpos'd shew that it is here a Participle in the Ablative Case put absolutely: Dr. B. therefore is wrong in the following Reading which he proposes,

no Cloud or Star, t'obstruct his sight, DID interpose:

He thinks that the common Reading appropriates that Obstruction to the Star, which is common to both Star and Cloud. But if we throw the words

words out of Verse, it will presently appear quite otherwise.— From hence no Cloud or Star interpos'd to obscult his sight.

# VER. 261. As when by Night the Glass Of Galileo, &c.

Dr. B. marks this Similitude as what he would have us reject: his chief Reasons are these. The Glass observes: I thought (lays he) the Eye had done it thro' the Glass. Dr. B. is the first perhaps that ever made this way of speaking an Objection to a Poet: nothing is more. Poetical more Customary. Observes imagin'd Lands: So (says the Doctor) he confounds two opposites, Observation with Imagination, Not at all, I think; for the Sense is, He observes Objects, which he imagines to be Lands: the Thing is obferv'd, but what that thing is, is only imagin'd. But what is the difference (says the Doctor) botween Lands and Regions? if there be none, yet there is no Fault, no great Inaccuracy in the Expression: but I believe that M. meant by Regions larger Tracts than he meant by Lands: or whatever do not look like Lands.

#### VBR. 264.

Or Pilot from amidst the Cyclades, Delos or Samos first appearing, kens A cloudy Spot.

To this Similitude likewise Dr. B. objects: but the Fault which he finds with it, is a Fault of his own Invention. Raphael is describ'd before as seeing our Earth tho small, and even the Garden of God. To this (says the Doctor) the Editor comparés a Pilot sview, who thinks he sees an Island remote rising from the Horizon; but doubtful, whether it may not be a Cloud. But this is not the true State of the Case; for M. says that he kens it, not that he thinks he sees it: and he does not represent him as doubtful, whether it may not be a Cloud; but he speaks of him as seeing a Spot, (which he well know to be Delos or Samos), tho it appeared at that distance to be cloudy.

VER. 269.

Now on the Polar winds, then with quick Fan. Winnows the buxom Air, &c.

Dr. B. here again finds the Editor inferting fix Verses, which he judges unworthy of M. His Objections to them are as follows. M. having said that Raphael fail'd between worlds' and worlds, the Editor (as the Doctor fays) in contradiction tells us that he fail'd sometimes on the polar winds; which winds could not exist, but within those worlds. True, but must Raphael always continue failing between those worlds? By the Expression now on the polar winds, M. meant to inform us that he was come lower down, that he was got within our world, and was failing on the polar winds of it, till he came within fight of the Birds. Again the Doctor objects to Raphael's taking the shape of Phanix; and well he might if M. had faid any

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any thing like it. M. only says that to the Fowls Raphael seem'd a Phanix, when they view'd him, perhaps at a distance: it was the Mistake of those Birds, and not any Shape assumed by Raphael, which made him seem a Phanix: so that here is no Whim of an Archangel imply'd, as the Doctor supposes, nor any thing done by him to deceive the Fowls.

## VER. 276.

He lights, and to his proper Shape returns A Seraph wing d.

The word Shape here (I suppose) occasion'd Dr. B. in his Note on the former Passage to say that M. makes Raphaes take the shape of a Phænix: In consequence of the same mistake he wou'd have us read here,

He lights, and in that nearer view appears, &c.

But by Shape here is not meant that of a Phænix, nor of any other Bird: But only that Shape, which Raphael must necessarily appear in when his Wings were spread, and he was speeding down prone in slight. By returning to his proper shape, M. means that he stood on his Feet, and gather'd up his six Wings into their proper Place and Situation.

## VBR. 285.

## LIKE MAIA'S SON be flood.

Dr. B. wou'd read, WITH GRACEFUL MEEN he flood. But why this Alteration? the Doctor gives

MILTON's Paradife Lost. BOOK V. 169 gives us this reason for it; All the Insignia of Raphael and Mercury were different. True, but who ever thought that M. meant to compare them on account of their Insignia? The graceful Posture or Attitude, in which they both put themselves immediately upon their lighting on the Earth, is all that M. here says of them, and in this only he compares them. The Allusion is to what Virgil says in En.IV. 252.

Hic primum paribus nitens Cyllenius alis Constitit.

#### VER. 293.

And FLOURING Odours, Cassia, Nard and Balm.

Dr. B. says that flouring Odours is Affectation extravagant: he suspects that M. gave it AMBROSIAL Odours, &c. But M. by Odours meant (I suppose) odorous Shrubs, as we have in v. 349. Odours from the Shrub, and in IV. 696. each odorous busby Shrub: and then the Epithet flouring will agree well with such Shrubs, as are chiefly odorous when they are in flour.

#### VER. 297.

pouring forth more sweet, Wild above Rule or Art; enormous bliss.

So the two first Editions point this passage: Dr. B. puts no Stop after Art; for want of which he has fallen into a considerable mistake: instead of pouring forth more sweet he wou'd have us read pouring forth profuse. He says, more sweet than what? nothing: for the comparison is N drop'd.

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drop'd. But the Sense is, pouring forth what was the more sweet for being wild and above Rule or Art.

V 28. 326, 35. (3)

and from each Bough and BRAKE Each Plant and juiciest Gourd.

Dr. B. wou'd read Branch instead of Brakes thinking that Provisions are not to be gather'd from Brakes: but Bough, Brake, Plant and Gourd express here all the several kinds of things which produce Fruit. The Bough belongs to Fruit-trees: the Plant is such as that which produces Strawberries, &c. the Gourd includes all kinds that lie on the Earth: and the BRAKE is the Species between Trees and Plants; of this Sort are (I think) the Bushes which yield Currants, Black-berries, Goose-berries, Rasberries, &c. But if we read with the Doctor branch, it will be a superfluous word, because of bough which preceeded it.

## V BR. 333.

What Choice to chuse for delicacy best, What Order, so contriving as not to mix, &c.

Dr. B. says that to chuse Choice is worse than he will call it: and therefore he wou'd have us read what FRUITS to chuse, &c. But I suppose that he mistakes Choice here for what the Latins call delectus; whereas what Choice signifies, What rare, excelling, and best kinds, as in v. 327. we have

## MILTON'S Paradife Loft. BOOK V. 171

I will pluck such Choice To entertain our Angel Guest.

In this Sense to chuse Choice is as good Sense as to pluck Choice. So also in v. 368. What the Garden CHOICEST bears.

### VER. 338.

WHATEVER Earth all-bearing Mother yields.

Rather thus (says Dr. B.) What SINCE THE Earth, &c. of this alteration I am at a loss to know the reason. The Sense of M. is, She gather'd all manner of fruits; not only what since are dispers'd in any Climes, but all sorts that any part of the Earth did at that time produce: for so the Angel Raphael speaks in VII. 541. concerning Paradise,

all Sonts are here, that all th' Earth yields.

## VER. 359.

Let with submiss approach and reverence MEEK. Dr. B. prefers meet: he seems to have a quarrel with the word meek, for he changes it into meet (I think) in every Verse where it occurs throughout this Poem; See X. 1092, and 1104, and in all these places, he assigns no reason for the Alteration. But meek suits much better with submiss, than meet does; and therefore I think that M. gave it so: and I find Spenser in in his Fairy-Queen, B. 1. Cant. 10, 17, saying MEEK Obedience.

N.a.

VER.

VER. 366.

who yet by sov'rain gift possess This spacious GROUND

Adam is here inviting the Angel to eat of the Fruits of Paradise; and therefore he very properly uses the word ground: but Dr. B. chuses round, and says that ground is too low a word, and implies that they were to dig and delve in Paradife. I don't see that: This however I can fee, that M. uses the same word elsewhere concerning the Soil of Paradife, and the Doctor permits him to do it securely; as in IV. 216. Out of the fertil GROUND he caus' d to grow All Trees

VER. 369. what the Garden choicest bears To sit and taste

i. e. to taste as he is sitting: See my Notes on II.917. and III. 54. from whence the Reader may be satisfy'd that there is no occasion for Dr. B's amendment To see and taste, which wou'd be low indeed, and not at all agreeable to what follows till this Meridian heat be over: furely it is better Sense to say Sit till then, than to say, See till then.

VER. 378.

that, like Pomona's Arbour, smil'd With flourets deck'd and fragrant Smells; but Eve Undeck'd, &c.

Dr. B. would throw away one half of these words, viz. like Pomona's Arbour, and the words and fragrant Smells: then the Verse would run thus, that

MILTON'S Paradife Lost. Book V. 173 that smil'd with flourets deck'd, but Eve Undeck'd, &c.

I think that *Pomona's Arbour* gives us a fine Image: at least it is not to be given up without a reason, and the Doctor gives none. To fragrant Smells he objects too, and says that Eve did not use Ointments and Persumes. I suppose not: but how is this an Argument against her decking her Bower with fragrant and sweet-smelling herbs? for it is the Arbour only that is spoken of as deck'd with these: so M. had before describ'd it (and without Dr. B's censure too) in IV. 709.

Here in close recess

With Flours, Garlands, and sweet smelling Herbs

Espoused Eve deck'd first her Nuptial Bed.

And when Eve is to quit her Bower she says in XI. 280.

Thee lastly, nuptial Bow'r, by me adorn'd With what to sight or smell is sweet.

VER. 381.

Than Wood-Nymph or the fairest Goddess feign'd

Of three &c.

Dr. B. rejects these two Verses, chiefly because he supposes that we are here told that those three Goddesses were but feign'd: why then (says the Dr.) do you bring them in, unless to insimulate that Eve's Beauty and Person too were a Fiction? Surely all this is mistake: for (tho M. and every Christian Poet must look upon them.

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as

174 AREVIEW of the TEXT of as but feign'd) here the Sense is, feign'd, fabled or reported, to be the fairest Goddess of the three &c.

### VER. 389.

Shall fill the World more numerous with thy, Sons.

Dr. B. reads Race; but Sons is here used in its largest Sense for Descendants, and (like Race) includes Females as well as Males. See XI. 348.

## VER. 391.

Have HEAP'D this TABLE

Dr. B. bids us read, Have stor'd this GAR-DEN. What is his reason for the Alteration? Why, he says that one Meal for three Persons would not have Variety enough for the Comparison; and yet it appears from v. 338, 343, and 344. that all the fruits of the Earth were in Paradise, and that all the fruits of Paradise were heap'd on the board; so that the expression stor'd this Garden contains no more than the other does, heap'd this Table. See also v. 394.

## VER. 395.

DANC'D hand in hand: A while discourse they hold,

(No fear lest Dinner cool), when thus began Our Author:

I agree with Dr. B. that the Remark No fear lest &c. is unworthy of the Poem: but I must fay too, that it is more unworthy of M's Annotator to say (as the Dr. does in the Note on v.

415.)

MILTON'S Paradife Loft. Book V. 179 415.) that the Devils in Hell have nothing to cat but Hell-fire, and no danger of their Dinner cooling. However blameable M's Remark may be, yet it can never be doubted but that he I have enclos'd it in a Parenthesis. made it. that the Reader may better see how insufficient the Doctor's other Objection against this Passage is: If Adam (says he) then began to discourse; he had not discours'd before. But the expression a while discourse they hald does not imply that any discourse had yet passid fince their coming into the Lodge. It means no more than to express that they were going to discourse in the manner which M. after this relates; and which discourse Adam began by faying Heavenly Stranger &c. There was no need then for the Doctor to throw out the Quantity of a whole Verse, and alter the Pasfage thus

MET DANCING hand in hand: when thus began &c.

## VER. 406.

## may or purest Spirits be found

Dr. B. reads to: but of may fignify by, as it does very frequently in Scripture: or the Confiruction may be this, found no ingrateful food of Spirits.

#### VER. 415.

To be sustain'd and fed: of Elements The grosser feeds the purer

After

## 176 AREVIEW of the TEXT of

'After all that Dr. B. has faid to the disparagement of these eleven Verses, I believe that none but himself thinks they are the addition of the All Philosophers allow that the Sun and Fix'd Stars have their Supplies of Nutriment: and, whether the Moon has any or not, yet it is a Liberty very allowable in Poetry to put her in this respect upon the same foot with those other Heavenly Bodies. Every thing may be turn'd to ridicule, but sometimes the ridicule recoils; as it does here: for if the Doctor is at a loss to know how the Devils in Hell are sustain'd and fed; that Objection lies against the two preceding Verses which he suffers to stand in the Poem, not against any part of the Verses which he would throw out. And is it any good Objection against what the Poet says of the Moon's being fed by the Air of our Atmosphere, that it is thin, such as no Animal can breathe in? the Moon is not reckon'd to be an Animal. Again, if the Moon sends Nourishment from herself to the higher Orbs, why must those higher Orbs be the higher Stars, as the Doctor expresses it? M. probably meant only the higher Planets of this System of ours. But let the Reader observe what fort of a Verse Dr. B. forms, when he has thrown these eleven Verles away,

To be sustain'd and fed: tho in Heav'n the Trees &c.

where tho in must be one Syllable, as well as Heav'n.

VER.

VER. 438.

transpires

Thro' Spirits with ease

Dr. B. reads Thro' Pores, tho' he owns that Spirits may be defended by a tenacious Textuary. I should think that when the common reading may be defended, every sober Critic is bound to be so tenacious a Textuary, as this comes to. The word transpires shews that the Pores are meant; it carries the Idea of them, and therefore transpires thro' Spirits is the same as, passes thro' the Pores of Spirits.

#### VER. 457.

WHOSE radiant Forms

(Divine effulgence), whose high Pow'r so

Exceded human, and his wary speech

Dr. B. reads

THOSE radiant Forms

Divine effulgence: and his wary Speech

throwing out the intermediate words as an Infertion of the Editor: but then there will be a Nominative Case without a Verb, unless he takes those to be an Accusative Case govern'd of the preceding Verb saw; which would be bad Sense and Construction. But in the common reading the words whose radiant Forms are a Nominative Case to the Verb exceeded. The reason, which the Doctor gives for leaving out the words whose high power so far exceeded human,

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human, is this: Extellence before spoken of is a higher Idea than Power: but is it than high Power? The truth is, that Excellence is a general word, and so M. used it: in the Passage before us he branches the Excellence of Angels into two particulars, their radiant Forms and their high Power: This is good sense.

VER. 504.

what happiness this HAPPY State
Can comprehend

Dr. B. proposes this EARTHLY state, because it was said before in v. 501. If ye be found obedient: but for this reason I should prefer the common reading happy; for so in v. 535. Raphael says

we our HAPPY state

Hold, as Teyours, while our OBEDIENCE holds.

See also my Note on v. 234.

VER. 527.

not over-rul'd by Fate

#### INEXTRICABLE

Dr. B. prefers Inexorable, thinking that the word inextricable belongs only to Mazes and Labyrinths, not to the stable and universal decrees of Fate. But this Metaphorical word may be apply d to Fate too, as in Apulei Met. Lib. 2. p. 269. we have INEXTRICABILITER contorta fatorum licia. By a like Metaphor we have in Virgil, ineluctabile fatum.

VER.

VER. 564.

how shall I relate

To buman Sense th' INVISIBLE exploits, &c.

Dr. B. reads ineffable here instead of invisible: the Ideas (says he) in the common reading do not accord right: but what can accord better than invisible and human Sense? for the contrast is between these two Expressions, and not between relate and invisible, as Dr. B. seems to suppose. There are three great difficulties in gratifying Adam's request, which Raphael reckons up to him. First, those exploits were invisible to human Sense; secondly, he could not well without remorse mention the ruin of so many Angels; and lastly, they were Secrets, and perhaps not lawful for him to reveal. That the word invisible is right, appears from what follows in v. 571.

what surmounts the reach Of human Sense I shall delineate so, &c.

where the difficulty is laid, not upon the unfpeakableness of those exploits, but upon their being out of the reach of buman Sense; and bybeing invisible they were plainly so.

VER. 598.

Amidst as from a staming Mount.

Dr. B. reads Amidst us, &c., but then in v. 595. it should be we stood, not they stood. M. (says the Doctor) throughout the whole Poem makes it a real Mount. But he no where represents

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of God, and not the Mount, which flam'd; fo that the particle as does not lessen the Reality of its being a Mount, but of its being a flaming one. Us (says the Doctor) is still properer, because it implies that Raphael was one of the Audience: But is not that sufficiently imply'd in what was said before? particularly in v. 586.

VER. 614.

Into UTTER darkness

Here again Dr. B. reads outer: but see my Note on I. 72.

VER. 638.

Quaff Immortality and Foy (secure Of Surfeit, where full measure only bounds Excess) before th' all-bounteous King

Dr. B. finding that the two first of these Verses and the first word of the third are not in the first Edition, charges the Editor with inserting them in the second: he has great Objections to some expressions in them, but his Objections may be sufficiently answer'd. By Immortality and Joy may be meant, in the Scriptural Phrase, Immortal Joy: And to drink of any thing is in the same Stile to partake of it, as in Rev. 14. 10. in 1 Cor. 12.13: and elsewhere: and agreeably to this way of speaking, to quaff or drink largely is to partake of it plentifully, to enjoy it in full measure. If these Verses were lest out (as the Doctor would have them), the words in v. 641. which represent God as rejoicing in their Joy, wou'd

MELTON'S Paradife Loft. Book V. 181 would refer to something that is no where to be found: and therefore M. (I suppose) inserted these Verses in the second Edition, that the For of the Angels might be express'd. Secure of Surfeit is another expression that the Doctor objects to: is it a Surfeit (he asks) of Immortality, or of cating and drinking ? I think that M. meant a Surfeit both of eating and drinking, and of Immortal Joy: as I have plac'd the words Secure of Surfeit, &c. in a Parenthesis, the Construction will admit Surfeit to refer to both of those particulars. But can Angels be drunk with tippling too much Nectar? Can they by Intemperance get Fevers? These Quesfions the Doctor asks: but can he think them pertinent? If, according to M's Theory, Angels eat and drink, no doubt but there is a possibility of their doing both to Excess and to Surfeit, and yet there is no occasion to suppose that Excess in Them would produce Drunkenness or Distempers. Where full measure only bounds Excess, i. c. (says the Doctor) only sets bounds to, disallows, forbids excess; and then how can they be secure of surfeit? but the meaning of this expression may be, Where full meafure has no other effect than to fet bounds to Excess; and not, as it happens often among Men, to tempt to it: Orerather the word only may belong to full measure, and the Sense may be this, Where excess is not restrain'd and prevented by Want, nor by any Quantity less than full measure: they have full enough and no more, and they can't be guilty of excess, because · amidst 3. . .

182 AREVIEW of the TEXT of amidst all their Plenty, they have nothing beyond measure.

VER. 643.

and wider far Than all this Globous Earth in Plain out-spred Such are the Courts of God.

These Verses Dr. B. by a savoury metaphor calls the Editor's Ordure, and calls upon him to eat it. But what is the quarrel with this Passage? Why, Adam, not being supposed to know the length of the Earth's Diameter, could have no notion, How wide the round Earth out-spred in Plain wou'd be. Be it so, yet why is the same Thought suffer'd to pass for Ms in VI. 77?

## and many a Province wide. Tenfold the length of this Terrene.

If this was written by M. the other might deferve better Language from the Doctor: and after all, the Reader will gather from the beginning of the VIII Book, that M. has made Adam acquainted enough with Astronomy, to conceive that the Earth's Diameter was of a very considerable Extent.

## VER. 653.

## and sudden REAR'D

Read rear (says Dr. B.) as before extend: but it may full as well be said, Keep rear'd, because flept follows in the next Verse. Nothing is more common in this Poem than to couple Verbs of different Tenses: See my Note on IV. 268.

VER. 673.

Sleep st thou, Companion dear, (what Sleep can close

Thy Eyelids?) AND remembrest what Decree, &c.

If we read these two Verses thus, including some of the words within the Notes of a Parenthesis, there will be no occasion to change and into who, as Dr. B. wou'd have us do.

#### VER. 684.

Of all those Myriads, which we lead, the Chief;

Dr. B. reads the CHIEFS: but M. speaks after the same manner, as here, in II. 649. Others among the Chief, &c. And in both places the Chief signifies the same as the Chiefs; only This is a Substantive, and That is an Adjective, a greeing with the word Angels understood in the Construction.

#### VER. 700.

Now ere dim Night had disencumber'd Heaven

Dr. B. says that M. must have given it shall disencember; because it was then about Midnight. But pray mind the Construction in the Doctor's reading, The Standard was to move ere Night shall disencumber Heaven. This is not English. What occasion'd the Doctor's mistake, was his not considering that this Account here is part of Raphael's Narration after the Facts had happen'd which he is relating and

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and therefore the Poet does not make Raphael fay, is, but was to move: in consequence of which he must have said ere Night should have or (what is the same thing) had disencumber'd Heaven.

VER. 708.

His Count'nance, As the Morning Starthat
guides
The starry Flock

Dr. B. proposes that we should read,

His Count'nance BRIGHT AS HESPERUS that guides, &c.

His reason is this; The Morning Star does not guide the starry Flock, for it goes off the hindmost: but when a Shepherd sees all his Flock go out of a Field before him, does he for that cease to be their Guide? We can by no means allow of Hesperus, the Evening Star to come in here instead of the Morning Star, because Raphael in VII. 131. calls him Lucifer or Morning Star, and adds

So call him brighter once, amidst the Host Of Angels, than that Star the Stars among. See also X. 425.

By the words *His Countenance* is meant He himfelf, a Part being here put for the Whole, as II. 683. we have *Front* put for the whole Person. See my Note there, and the Note which follows here.

VER.

## MILTON'S Paradise Lost. Book V. 185 V ER. 709.

Drew after him the third part of Heaven's Holt.

Dr. B. says that the Author gave it and His Lyes, &c. but by the expression His Countenance is meant He himself: (See the Note upon the foregoing Verse): it is very frequent in Scripture to use the word Face or Countenance in this Sense: as in Luke ix. 53. we read of our Saviour that the Samaritans did not receive him because his Face was as the he (Gr. it) would go to Jerusalem. See also Levit. xix. 32. But if this will not be allow'd to be M's meaning, yet it may be said that Satan's Countenance seducing his followers by disguising the foul intentions of his heart, may be very properly said to seduce with Lyes. We read in Cicero's Episses to his Brother,

frons, oculi, vultus perfæpe mentiuntur. l. 1. Ep. 1. C. 5.

The Doctor, besides this change, throws out the in the last Verse, to make very bad measure (as he calls it) better: but (to say nothing of the English) the Reader, I believe, will think that there can hardly be worse measure than in the following Verse,

Drew after him third part of Heaven's Hoft.

VER. 711.

Mean while th Eternal Exe, whose fight discerns, &c.

O

Dr.

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Dr. B. seems very sure that M's Text is wrong here, because in the course of the Construction it is said of this Eternal Eye that it smiling said, v. 718. He wou'd therefore persuade us that M. gave it,

Mean while, th' Eternal, HE whose sight discerns

But would not He in this place, thus following th' Eternal, be a Botch in Poetry? M. frequently takes a Liberty, allowable in a Poet, of expressing only some Part or Quality of a Person, when he means the Person himself, and goes on to say things which (properly speaking) are applicable only to the Person himself. And M. had good Authority for doing so: in Ps. liv. 7. the Eye is made a Person, mine Eye shall see his desire upon mine Enemies: So in Matth. xx. 15. the Eye is put for the whole man, Is thine Eye evil, because I am good? See also Prov. xxx. 17.

## VER. 734.

LIGHT'NING Divine, ineffable, serene,

If Light'ning be a Substantive here (says Dr. B.) M. must rather say it, Brightness Divine, &c. but I think that Light'ning gives a finer and higher Idea of the Son than Brightness: in Dan. x. 6. and in Matth. xxviii. 3. the Angel's Countenance is said to have been like Lightening.

VER. 741.

whether I BE DEXTROUS to subdue
Thy Rebels

Dr.

MILTON's Paradise Lost. BOOK V. 187 Dr. B. prefers whether I PROVE ABLE to Subdue. &c. Why? because able (says he) is the simplest and nearest word, therefore it is the best: but is not the Consequence, that therefore it is the Worst, full as good? especially in Poetry, where a Metaphorical and more Remote word is often preferable to the Simplest and Nearest, because it throws the Diction still more out of Prose. The word dentrous (adds the Doctor) infinuates as if he wou'd fubdue them by Slight and Stratagem. I think not; for dextrous properly means one who knows how to manage his right hand well, and therefore in its secondary sense means one who is powerful and valiant. When dextrous infinuates Slight and Stratagem, it is us'd in a remoter Signification.

#### VER. 742.

or be found the Worst in Heaven.

i. e. the worst or lowest in Power says Dr.

B.) but he adds, that then the word least is properer. M. thought otherwise, for he says, agreeably to this, in I. 119. In Armsnot worse, &c.

But why is least a properer word? Dr. B. tells us that least in Heaven is an Expression warranted by both Matthew and Luke, who say the Least in the Kingdom of Heaven: but surely the Doctor knows, that by the Phrase Kingdom of Heaven in those places of the two Evanges lists is meant the Kingdom of Christ under the Gospel; and that by the word least added to that Expression is meant less in worth, dignity, and excellency than any true Christian.

## 188 ARBVIEW of the TEXE of

What is this Quotation then from the two Evangelists to our Poet's purposed:

## V E.R. 750.

In their TRIPLE DEGREES.

So in v. 838. We read created in their bright: pegress: and those degrees are here said to be triple, as including Seraphim, Rutentates, and Thrones. What occasion then for Dr. Bis reading In their Triplicities? The only reason which he assigns is the making the measure smoother; but M. affected in many places to make such a Roughness This at the beginning of his Verse, as may, be seen, in my Note on III 584. To which may be added v. 874. Throi the instructed host, and VI. 34. Universal Represent

#### IB ID.

## Regions to which

All thy Dominion, Adam, is no more, &c. Dr. Referms very much provoked with the Editor here, and would throw out these four Verses, because (as he fancies) Raphael tells Adam the same thing again here, which he had told him inv. 648, that is, within the compass of one hun. But the truth is, that it is not the dred Verses. same, thing in both places, the Thoughts are very widely different from each other. 643. Raphael says, that the Extent of the Angelic Camp was wider far than all this Globous. Earth, would be, if it were spread out into a Plain: but in this place before us Raphael save that the Regions, of Heaven were so large, that it the

the whole Earth (Adam's Dominion) is no more to be compar'd to them, than Paradise was to be compar'd to the whole Earth and Sea when stretch'd our from its whole Globous form into Length. Are these Thoughts then the same? don't the latter rise much higher than the former, and exceed it vastly in the Extent which it ascribes to the Heavenly Regions? What the Doctor says of spinning (a word of his own Invention) the whole Earth into long, and his Inference from it (as if M. design'd that his Angel should dance on the long Rope) is sufficiently answer'd by what is said, and, if it were not, does not deserve a serious Examination.

VER. 770.

and with calumnious Art

Of counterfeited Truth.

Dr. B. says an ART of Truth is a new-fangled Expression, and therefore he reads an Air of Truth: But in the common reading it is not an Art of Truth, but an ART of counterfeited Truth: this Epithet alters the matter quite: the Art of Truth counterfeited, is the same as the Art of Dissembling or the Art of Lying; in both which Expressions the word Art is properly employ'd. Besides the Doctor's word Air will not stand with the Epithet calumnious; for what is a calumnious Air? it is observable that the Doctor quite drops this Epithet in his Note, or else the Reader could not but have seen that these two words cannot fort together.

VER. 777.

for whom all this hafte Of midnight march and hurried meeting here, This only to consult how we may best &c.

Thus in the two first Editions these Verses are pointed, and then the sense is plain, To consult only this (thing) how we may best, &c. but Dr. B. has lest out the Comma after here, and inserted a Semicolon after consult: and then he tells us that the Context shews M. spoke it, Is only to consult. The Context in Dr. B's Edition may require this Reading; but in the two first Editions the Context plainly requires the common Reading, and the Doctor's Is needs not be express'd, but is to be understood in the preceding words.

#### VER. 786.

Our minds, and teach us to cast off this Toke?

So fays M. but Dr. B. fays that the bad measure may be affished thus,

Our minds, to quit the Toke, hard and unjust?

But I see no bad measure at all in the common Reading; the small stress laid in the pronunciation upon the word to does not in my opinion injure the Verse. But Dr. B. has another end in view in altering this Verse. Unjust (says he) ought somewhere to be found in Satan's Speech, because Abdiel's Answer in v. 818. implys it, Unjust, thou saist, flatly Unjust. It ought

MILTON's Paradife Lost. Book V. 191 ought most certainly to be found (if not in so many Letters) at least as to the Sense in Satan's speech; and so it is in v. 794. where for one to assume Monarchy over his Equals is represented as against Reason and Right, i. c. as Unjust.

#### VER. 790.

Natives and Sons of Heaven, Possess'd before By none

Dr. B. says that the Poet must have given it oppress'd, i. e. never oppress'd or enslav'd till now, but always free. I wish the Doctor had been less positive in the matter, and had consider'd that the word possess'd produces the same sense as his oppress'd does; for to be the Slave of any one, is to be his Property and Possession: In this M. follows the Scriptural Stile: Deut. x1. 23. Te shall possess greater Nations and mightier than yourselves. Isai. x1v. 2. And the House of Israel shall possess them in the land of the Lord for servants and handmaids &c.

#### V ER. 799.

## much less for this to be our Lord

Dr. B. pronounces it hard to find what for this relates to, and therefore he would have us read, much less forethink to be &c. But the sentence is Elliptical, and may be supply'd thus, Much less can he for this (viz. for our being less in Power and Splendor v. 796.) in right assume to be our Lord. Dr. B's Points are all

vious in the five preceding Verses: I shall give them therefore at length, as they ought to be pointed, and as they are pointed in the two first Editions.

Who can in Reason then or Right assume
Monarchy over such as live by Right
His Equals, if in Power and Splendor less,
In Freedom equal? or can introduce
Law and Edict on us, who without Law
Erre not? much less for This to be our Lord,
And look for Adoration to the Abuse &c.

## VER. 820.

And equal over equals to LET reign, &c.

Here Dr. B. afferts that the Author gave it over equals set, to reign, &c. His reason is very extraordinary: To bind with Laws, and to let reign do not accord: Bind supposes Injunction from above; let Repugnance and Resistance from below. What soundation there is for this distinction, I don't see. To bind with Laws the free is to lay them under Laws, or as it is express'd in v. 797. to introduce Law and Edict on them: but to let reign is to permit the Son to reign over them: and letting in this sense is permitting, and shews only the Will of the Superior without any Idea of Resistance in the Inserior.

VER. 847.

Th' incensed Father and th' INCENSED Son.

Dr. B. would read th' AFFRONTED Son. the

Dr. B. would read th' AFFRONTED Son, the Son (says he) being affronted but not incensed, leaving

MILTON's Paradife Loft. BOOK V. 193 leaving all Judgment and Vengeance to the Father. But Wrath or Anger is afcrib'd to the Son as well as to the Father in VI. 824, &c.

### VER. 874.

## Through the infinite Hoft

Dr. B. reads Through the REBELLIOUS Hoft, because of the Accent plac'd on the middle syllable of Infinite: but see my Note on v. 750.

#### VER. 890.

These wicked Tents DEVOTED; lest the Wrath &c.

Dr. B, says that the Construction is deficient, and therefore he thinks the Author gave it,

These wicked Tents DEVOTE; BUT lest the Wrath &c.

But there is no need of any Alteration: before the word *left* we are to supply but I fly. See my Note on II. 482.

#### VER 907.

On those proud Tow'rs to swift destruction doom'd.

Dr. B. prefers On those proud Troops &c. But why this change, when he allows that Satan's seat, where he made his Speech, was adorn'd with Towers v. 758? his reason is that Abdiel had, at a great distance from those Towers, long way pass'd thro hostile Scorn; and Destruction to the Towers is what to them was insensible. True, but is nothing doom'd to Destruction

## 194 A REVIEW of the TEXT, &c.

Destruction but things sensible? Were not the Israelites commanded to destroy all the Groves and High places in Canaan? And did the great distance of those Towers hinder Abdiel from turning his back upon them with retorted Scorn? or were they less doom'd to Destruction, because they were a long way off?



BOOK



## BOOK VI.

VER. 24.

That OF so many Myriads fall'n yet One Return'd not lost.

R. B. says that the Language is vicious, for Abdiel was not one of the fallen Myriads; and therefore he reads That FROM so many &c. But of signifies among; Abdiel was one among those Angels which were fallen, tho' he himself was not one of or among them consider'd as fallen Angels. See to this purpose my Note on IV. 323.

#### VER. 34.

Universal Reproach, far worse to bear &c. Dr. B. gives us here almost a new Verse thus Scorn and Reproach, more difficult to bear &c.

The Measure (he says) is absonous: but as to this see my Note on V. 750. The Reproach (he adds) could not be called Universal, when two

196 A REVIEW of the TEXT of two thirds of all the Angels were his Applauders. But it was *Universal* in Satan's Host, and this is all that M. intended by the Epither.

## VER. 55.

His fiery Chaos to receive Their Fall

Dr. B. reads Its fiery Jaws; wide to receive THEM ALL. How unlike to M's diction! Let us hear his Objections to the consmon reading. Tartarus (says he) had no Chaos, and Chaos could not be called fiery, where Hot, Cold, Moist and Dry are every moment fighting for the Mastery, as in IL 898. But Tartarus of Hell was built in Chaos (VII. 92. IL 1002.) and therefore that part of it, being stor'd with fire, may not improperly be called a fiery Chaos: The Doctor's change of his into its, because which (not who) went before, proceeds upon a supposition that which is not to be refer'd to a Person: tho it is well known that formerly which was as often apply'd to a Person as who.

## VER. 77. and many a Province wide Tenfold the LENGTH of this Terrene

Dr. B. chooses to read the Space of this Terrene, because (as he says) wide does not suit so well with length: but is it not sense and propriety to say, That this is ten times as wide as that is long?

VER. 82.

with upright beams innumerable

OP rigid Spears

The

Mratonis Paradife-Lost. Room VI. 1997
The Author (says, Dr. B.), much have given in Frank rigid Speans. But why must be, when it is more common, if not more proper, to say the Beams of the Sun, than the Beams show for the from the Sun.

Vi HiRos gos.

but their Thoughts provide fond and vaint.
In the mid-vay: Tho: strange volues in somid,.
Sec.

Dr. B. gives us the last Verse thus.

In the mid way, Though strange to us it seem do, and then the says that there, is no norm for though, instead of which he thinks that the Poem gave; it Thing. But the word though has it proper room and force here, if Resistance and Opposition, of Angels to Angels be implyed (as it, plainly it); in the foregoing expression, their thoughter provide vair in the mid war. Were says Alteration meetlery. I should rather thoughter though, and to change v. 96.

Hymning th' eternal Father: BUX the Shout into
Hymning th' eternal Father: YET the Shout
Thus the Sentence will terminete properly, and

Thus the Sentence will terminate properly, and YET will answer to though: But there is no occasion (Isthink) for any Alteration.

VER. 93.

And in fierce Hosting meet

Dr. B. changes Hosting into fousting, because he does not remember ever to have met with

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the word Hosting, either in Verse or Prose. Is that a sufficient reason? I could point out to him an hundred words (I believe) to be met with in no Author before M. Surely fo great a Poet as he was, may be allow'd to coin words, or elfe who may? If he had coin'd none, his Poem must have fail'd of much of the Grandeur in Diction which it now has. The Doctor's Quotation from IX. 37. shews only that M. uses the word Joust as a Substantive; and if that be a foundation for the Doctor's inserting Joust as a Verb. there is as much foundation for our keeping Hoff here as a Verb, because M. v. 104. uses Host as a Substantive. Besides to Foust is more properly apply'd to fingle Combats than to two Armies fighting: tho' I confess to have met with it in Fairfax's Taffo used in the large Sense, which the Doctor givs it here. But after all Llike M. the better for risquing the word Hosting upon so extraordinary an occasion.

## VER. 105.

## A dreadful INTERVAL

Dr. B. reads A dreadful INTERVIEW. But what? was the narrow space lest, an interview? Surely that is not proper. But (says the Doctor) how could the Interval, the space lest be dreadful? Because it was narrow, and the Hosts were just upon the point of engaging. That is a sufficient Reason for the Epithet.

VER. 115.

where Faith and REALTY

Remain not

The

MILTON'S Paradise Lost. Book VI. 199

The Author (says Dr. B.) wou'd not have said Realty but Reality, and therefore the Doctor prefers Fealty, which is undoubtedly a proper word, but not necessary here. For Realty seems not to mean in this place Reality in opposition to Show; but Loyalty, for the Italian Dictionaries explain the Adjective reale by Loyal. Besides, where is the Difference between Faith, and Fealty or Fidelity?

#### VER. 117.

or weakest prove
Where BOLDEST; though to sight unconquerable?

The last words though to sight unconquerable plainly shew that boldest is right, and yet Dr. B. would have us read wicked st: If all boldness is not reprehensible (as the Doctor says), yet the boldness of such, as Abdiel is here speaking of, was certainly so: See V. 803. When the Doctor can tell us how to unite the words tho to sight unconquerable to his Epithet wicked st, we may then consider farther about his Emendation.

## VER. 135.

Or POTENT Tongue. Fool, NOT TO THINK HOW VAIN

Dr. B. reads Or RHETORIC OF THY Tongue. Fool to ATTEMPT. Terror of the Tongue (lays he) is an Expression not to be justify'd, especially when Satan did not bully his Angels, but wheedle them to side with him. True, but those

those whom he hoped to influence by the terror of his Tengue were not His Host, but the Good Angels who granded the Throne of God: and this being Abdiel's meaning, there is no room for the Doctor's Rhetoric to be inserted here.

VER. 146.

Rather in thy World erroneous to diffent
Rather in thy Realm, says Dr. B. because no
World was then created, nor the Idea known.
But may not a Poet use words to express his
meaning, because in their first view they carry
an Idea of something not known at the time
which he is speaking of? At this very time,
when the Angels were going to fight, there
were no Brutes then created, nor was the Idea
known, and yet M. (with the Doctor's leave
too) has pur the Epithet brutish into Abdiel's
mouth a little before in v. 124.

VER. 160. Before thy Fellows, ambitious to win From me some Plume

I have not much to say for the Accent falling here wrong on ambitious, as Dr. B. says it does. But surely M. would never have given us the Verse, as the Doctor has alter'd it thus Before thy RANKS, ambitious to RECEIVE.

If there is Sense, I am sure that there is no Force in saying to reverve a Plume. Were it to be a free gift, it would be proper; but it cannot

MILTON'S Paradife Link: BOOK VI. 201 not be allow'd where it is only to be gotten by fighting, and won in battle.

## VER. 161. That thy Success may shew DESTRUCTION to the reft

Dr. B. call this a detestable fault: and (what is strange) he says it is the more detestable, the nearer it comes to good Sense. Every body else would reckon it less so on that account. But I think that it comes much nearer to good Sense than the Doctor's word Instruction does to good English: For what is it to shew Instruction? to be an Instruction to the rest, or to give them Instruction, is right: but to shew Instruction is a Phrase of the Doctor's own making. Sense of the common reading is This; That thy ill Success may show and point out Destruction to the rest, as what is likely to be their Fate.

## VER. 174. depray ft it with the name

OF SERVITUDE

Dr. B. reads with THAT name SERVILITY. is the name (says he) which Satan had given it in v. 169. and besides Servitude differs from Servility, in that the former may be a necessity from outward Force; whereas the latter is a Compliance from an inward meanness of Soul. Now from these Definitions of the Doctor I gather that M. intended to make Abdiel use the word Servitude, and not Servility: the good Angel perhaps was not willing to make the worst of

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of the Reproach, nor car'd to repeat what carried fo severe a charge upon his Fellows. He softens the term into Servitude, because by shewing that Servitude was not chargeable on himself and the good Angels, he effectually shew'd that there was less ground for imputing Servility to them. What is said here, will serve for an answer to the Doctor's Note on [v.] 178. where he has made the same Alteration.

### VER. 188.

# This greeting on thy impious CREST receive

√i

It is something irregular (says Dr. B.) to call the Crest, an inanimate Metal, impious: and therefore he reads impious HEAD. But why not impious Crest here, as well as proud Crest in v. 191? Pride no more belongs properly to Crest than Impiety: but both Epithets have a reference to the Person whose Crest it was. This is a Poetical Liberty, about which see my Note on II. 561.

### VER. 189.

So Saying, a noble Stroke he lifted high,

Dr. B. presumes that M. gave it

# Sosaid, a nimble Stroke be lifted high,

But I presume that he gave us the common reading. So saying, i. e. while he was speaking, before he had finish'd his Speech: but so said (for which the Dr. refers us to v. 746.) means, after he had said this. So saying therefore is much better, as it expresses eagerness and impatience

MILTON's Paradife Last. Book VI. 103
to be at his Foe. Vulgar Use (says the Doctor)
has long since made Nable Stroke base and unsit
for Heroic. But how long since? was it base
before M's writing of this unless it was, the Objection is frivolous. But nimble will not do
here, and that for the reason which the Doctor
gives for his inserting it, viz. because the
Nimbleness of it appears in v. 192. swifter than
Thought it self. Would not the Epithet nimble
then be very supersuous here, when the same Idea
follows so soon after? A nable stroke is such as
shew'd great Strength and Activity, such as was
likely to do great Execution.

## VER. 198.

amazement seiz'd

### The rebel THRONES

Dr. B. reads Throngs, because Satan's followers were not all Thrones, nor would Thrones be more amaz'd than inferior Cherubs. But is it not stronger to say that the Thrones or superior Angels were amaz'd, than that the inferior ones were? if the Leaders were amaz'd, we are to suppose that the lower kind were more so.

### VER. 200.

Ours Joy fill'd and SHOUT, Presage of Victory, &c.

Dr. B. reads Ours for fill'd, and sure Prefage, &c. But M. could hardly have fail'd to fay that the good Angels shouted for Joy at such a fight: and shout upon this occasion, (when the battle was begun), join'd with Joy, was a pro-

per Presage of Victory: Shout does not fill a man (says the Doctor), it empties him: but is it not Sense to say, Shout fill'd ours or our Army, i. e. it ran quite through it?

VER. 204.

and the faithful Armies RUNG

Hosanna

Instead of rung Dr. B. wou'd have sung: But sung implies something too compos'd and sedate for the Army in such circumstances. To ring Hosanna is a Phrase of the like Poetical Stamp with that of grating Thunder in II. 881.

VER. 210.

and the madding wheels

Of brazen Chariots RAG'D

Dr. B. reads rang; for it is strange (says he) that the Wheels should rage more than their Horses and their Drivers: Butis not this as much an Objection against the Epithet madding as against the Verb rag'd? Allow one, and the other will stand its ground. Besides, Wheels moving over the ground must touch it, and that would lessen the ringing of them.

VER. 212.

over head the dismal hiss

Of fiery Darts in flaming Vollies flew

What is the hiss flew in Vollies, says Dr. B? he proposes instead of it,

over head with dismal hiss The fiery Darts in slaming Vollies slew.

But

MILTON's Paradise Lost. Book V. 205 But if there be any Place in this Poem where the Sublimity of the Thought will allow the Accuracy of Expression to give way to the Strength of it, it is here. There is a peculiar Force sometimes in ascribing that to a Circumstance of the Thing, which more properly belongs to the Thing itself; to the Hiss, which belongs to the Darts. See my Note on II. 654.

VER. 217.

ALL HEAVEN

Resounded, and had Earth been then, all Earth

Had to her Center SHOOK.

For this Dr. B. (to reconcile High Language with Philosophy and true Sense) gives us

HEAVEN'S BASE

Stood trembling; but had Earth been then, all Earth

Had FROM her Center FLED.

But surely M. never meant to say that the base of Heaven stood trembling: it was too immoveably six'd for that: it is enough that it resounded. But what is the Earth's slying from ber Center? Is not her Center part of her? and where could the other part sly? or how sly, unless the Centripetal Power was taken away from it? and could a War in Heaven be supposed to take that Power away? It is enough, that Raphael says, Earth wou'd have shook to her Center. But M. speaks of all Earth (says the Doctor), and any external Impression, that can shake all Earth, must of necessity shake the Center too:

fo that mentioning the Center adds nothing to the Thought. But if it does not add to the Thought, it makes the force of the Thought more visible: it explains it fully, and that gives a Strength to the Expression.

VER. 223.

how much more of Power.

Army against Army, &c.

Dr. B. thinks the Construction mutilous and defective, and therefore would read hew much LIKELIER THEN, &c. But the Sentence wants only the Verb Substantive was, a word frequently omitted by our Poet. The Sense is, How much more was a numberless Army, warring against as numberless an Army, of Power (i. e. able) to raise dreadful Combustion? We often say of force, in the same sort of Phrase as of Power is us'd here. And in v. 319. we read As not of Power at once &c.

# VER. 229. though NUMBER'D fuch &c.

This number'd is thorough Nonsense here, says Dr. B. He therefore proposes though STILL LEFT such: But this charge of Nonsense arises from the Doctor's mispointing the following Verses, and thence mistaking the meaning of them. The Sense is, They were number'd such (i. e. were so many in number), that each Legion might pass for a Host, it containing such a multitude of Angels. I will give the Reader this and the following Verses, first as Dr. B. has pub-

MILTON'S Paradise Lost. Book VI. 207 publish'd them, and then as they ought to be and are pointed in the two first Editions.

though number'd such
'As each divided Legion might have seem'd
A numerous Host in Strength; each armed hand
A Legion led in fight; yet Leader seem'd
Each Warriour, single as in chief; expert, &c.

But the two first Editions of the Poem have them thus,

though number'd such
As each divided Legion might have seem'd
A numerous Host; in Strength each armed
hand

A Legion; led in fight, yet Leader seem'd Each Warriour single as in Chief, expert, &c.

Here the Reader may observe that the Angels are mention'd first for their Number, then for their Strength, and last of all for their Skill and Expertness. Dr. B. in his Edition has join'd the words in Strength to numerous Hast, and the words led in fight to Legion; by which means in the first case he lost view of the force of the word number'd; and in the latter case he has left the word yet without any sense or relation to any thing.

VER. 236.

The RIDGES of grim War.

Dr. B. thinks that M. gave it Bridges from Homer's η έφυραι πολέμωιο, which in common acceptation (he says) are bridges, but in Homer P 4

are the open Intervals between Rank and File. If so, and if M. copy'd from Homer, he would not methinks call them Bridges. The word Ridge signifies the Space between two Furrows; and this acceptation of the word M. has transferr'd to the Spaces between Rank and File, when an Army is set in array.

# VER. 237. no unbecoming DEED

That argu'd fear

Tis seldom (says Dr. B.) that Deeds, but want of Deeds, argue fear. But does not M. say, no unbecoming deed, and does not the Epithet shew that deed carries a dishonourable Sense along with it? To sight cowardly and faintly, or to give way and retreat, tho' still sighting, is an unbecoming deed in Battle. But what could tempt the Doctor to propose, in the room of deed, these readings, no unbecoming FLINCH, or no unbecoming START, or no unbecoming PALE? What a Variety of unpoetical words is here! and how superstuous the Epithet unbecoming, when join'd to any one of them!

## VER. 241. FOR wide was spred

Dr. B. don't like for, because in the neighbouring Lines the Author's Stile is sententious, broken, and not chain'd by Conjunctions. That is no weighty Objection. But the Doctor's reading FAR wide is much more liable to blame; for far and wide are two such different Ideas as MILTON's Paradife Loft. BOOK VI. 209 cannot unite together: Our Author expresses them separately, and means different things by them elsewhere, as in v. 773. Illustrious FAR and WIDE, i.e. in length and in breadth.

VER. 242.

That War and various; sometimes on firm ground

A STANDING FIGHT, then foaring, &c.

Dr. B. thinks the Syntax here is lost, and therefore supposes that M. gave it Standing they fought, &c. But the Doctor's Mistake about M's Syntax seems occasion'd by his putting a Colon after various, whereas there should be only a Semicolon, as in the first Editions. The Syntax and Sense is; The War was sometimes a standing sight on the ground, and sometimes the War soaring on main wing tormented all the Air.

## VER. 289. The Strife which thou call'st Evil

The Author gave it (says Dr. B.) thou callst HATEFUL, because of hateful Strife in v. 264. But why may not this Evil relate to v. 262? Where Satan is call'd the Author of Evil, of Evil display'd in acts of hateful Strife: and so in v. 275. Evil go with thee along, &c. I think that hateful wou'd have been a more accurate Expression, but Evil is justifiable.

VER. 298.

or to what things
- Liken on Earth? CONSPICUOUS, that may lift,
&c. Dr.

210 A REVIEW of the TEXT, &c.

Dr. B. thinks that M. if he had thought of it, wou'd have rather given it thus

Liken on Earth? RESEMBLANCE, that may lift, &c.

M. might possibly have prefer'd this to the common reading as pointed in Dr. B's Edition: But he gave it perfectly right in the first Editions, as follows,

or to what things
Liken on Earth conspicuous, that may lift, &c.
i. e. to what conspicuous and remarkable things
on Earth shall I liken that fight; so conspicuous
and remarkable, as that they may lift, &c.

VER. 311.

if Nature's concord broke, Among the Constellations WAR WERE sprung,

The Context shews (says Dr. B.) that M. gave it warfare, instead of war were. I suppose the Doctor to mean, that in the common reading there is wanting a Copulative Particle between the 312th and 313th Verses. Now how does the Doctor's Alteration mend the matter? broke and sprung (he says) are both Participles of the Ablative Case: Suppose them so; will not there be wanting in the Doctor's reading a Copulative Particle between the 311th and 312th Verses, to connect broke and sprung? So that the fault of M. (if it be a fault) is not remov'd from the Poem by the Doctor, but only shifted to another Verse. We had better keep then the old reading, and allow the Poet the Liberty of dropping

MILTON'S Paradife Loft. BOOK VI. 218 ping the Copulative before the words Two Planets, on account of that Fire of Imagination which was kindled, and the height of that Noble Fury with which he was possess'd.

VER. 317.

Uplifted IMMINENT One stroke they aim'd

Uplifted and imminent (says Dr. B.) contradict each other; for uplifted has a motion upwards. and imminent a tendence downwards. that neither of these Definitions happens to be true. Uplifted is what has had a Motion upwards, but has that Motion no longer, when it is already uplifted: and imminent is what hovers and is ready to fall, but has not as yet in the least begun to do so. In these two Senses the two words may meet very lovingly together. The Stroke was quite lifted up, and was just ready to fall down. Is not this imminent an Emphatical word? is not the Reader impatient to know how this suspended Stroke will fall? Away then with the Doctor's eminent, which only fignifies rais'd on high, and means very little more than uplifted.

## VER. 332.

A Stream of NECTAROUS humor issuing flow'd Sanguin.

Dr. B. calls this an odious Blunder, because Nectar was the drink of the Gods, and Sater's Humor or Blood was not a proper drink. I should have thought that an attentive Reader could not have miss'd observing that the Stream, which

which M. speaks of, was not of Nectarous humor only, but of Nectarous humor sanguin, i. e. converted into what celestial Spirits bleed: and what is that but the same which Homer expresses by one word Ichor? If this was the Poet's meaning, the Doctor's Objection is wide of the mark. Besides, if Nectarous was wrong, yet Ichorous (which the Doctor would give us in the room of it) would not seem to be right, because the middle syllable of it should be long, according to the Prosody of the word from which it is deriv'd.

## VER. 356.

# And with fierce Ensigns pierc'd the deep array

'A Blunder again (says Dr. B.) Why are Ensigns, the Colours, called fierce, the tamest things in the whole Battle? But all this Blunder is gone, if we will allow a Poet the liberty of giving that Epithet to the Enfigns which belongs more properly to the Bearers of them. M. has taken this fort of liberty in some hundreds of places; and generally the Doctor has allow'd it him. See my Notes on II.561. and VI.188. And besides, by fierce Ensigns are not only meant the Standardbearers, but the whole Legion which belong'd to those Ensigns or Standards: 'Tis a Figure call'd Metonymy of the Part for the Whole, well known among Poets and Orators. Sense will be, where Gabriel and his followers pierc'd the deep array, i. e. broke in upon the many Lines of Moloc's Troops.

VER.

### VER. 391.

What stood, recoil'd O'erwearied, through the faint Satanic Host Defensive scarce: or with pale fear surprized &c.

Here Dr. B. has found a Sentence inexplicable: What Contradiction (says he) is that, What flood, fled; for fled follows in v. 395. But the Sentence is easy to be understood, when consider'd with what went before it. Chariot and Charioteer lay overturn'd on the ground: all that through the Satanic Host stood (i. e. was not overturn'd), either recoil'd and retreated being overwearied, or fled ignominious. Is the Sentence now inexplicable in the least? No need then for the Doctor's altering the Verses thus, as he does,

Tet somewhile stood
The faint Satanic Host; o'erwearied stood,
Defensive scarce: then with pale fear surpriz'd &c.

### VER. 399.

## In cubic Phalanx firm

In strictness of Speech, to have been cubic, it must have been as high as it is broad, as Dr. B. justly observes. But why must a Poet's Mind, sublim'd as M's was on this great occasion, be expected to attend to every circumstance of an Epithet made use of? He meant four-square only, having that property of a Cube to be equal in length on all its sides. To be sure M's cubic, tho'

AREVIEW of the Text of the not strictly proper, is better than the Epithet Martial (which the Doctor would give us in the room of it), because a Phalanx in Battle could not be otherwise than Martial; and so closely united an Idea could not have any Beauty or Force here.

### VER. 412.

plac'd in guard their watches round Cherubic, waving fires

Here Dr. B's Edition, by placing a Comma after round and none after Cherubic, has disjoin'd the Substantive and Adjective, and made the Passage unintelligible. I have pointed the Verse agreably to the first Editions: and so it ought to be pointed; for Cherubic Watches are elsewhere spoken of by M. as in IX. 68. and XI. 120.

# VBR. 415. AND void of rest

Dr. B. reads He void of rest. His reason is extraordinary. It was said before, Satan with his rebellious disappear'd: if and be admitted here (says he), then not only Satan but his rebellious were void of rest, and call'd a Council &c. But if we join the words with his rebellious to disappear'd, not to Satan, then Satan only will be said to have been void of rest &c. and then the Copulative and may be safely admitted. Who can doubt that M. meant it so?

VBR.

## MILTON's Partidife Left. BOOK VI. 215

### VER. 422.

## HONOUR, Dominion, Glory and Renown

Dr. B. thinks that M. gave it Pow'r and Dominion &c. Honour, Glory and Renown (he fays) are three words all allied together, and therefore M. would not put Dominion, of another Family, between them. But did not M. mean by Honour that which arises from high Titles? if he did, then Honour will not be allied to Glory and Renown, which may be gain'd and enjoy'd by a Private Man, by one who has no Honour and Titles to shew.

### VBR. 467.

## TO me deferves

## No less than for delivirance what we owe!

I had much rather read thus and understand (as Dr. B. does) by the words to me, in my opinion; than admit the Doctor's Emendation FROM me deserves &c. If from comes in here, it should be from us, because the inventor equally deserved thanks from All as from Nifrech; and this is even expressed in the words what we owe.

### VER. 483.

## pregnant with Infernal flame.

The author gave it (says Dr. B.) INTERNAL flame. I can't think so, because pregnant sufficiently implys that the slame was internal: it would therefore be an useless Epithet. But (says the Doctor) it is too soon yet for Satan to mention

tion INFERNAL flame. That is too hard to be prov'd: Hell had been mention'd in the Speeches of the Combatants on the preceding Day, viz. in v. 186, 276, 291. However we may suppose the Epithet infernal to have been here added to flame, that it might stand oppos'd to Heaven's ray mention'd in v. 480.

### VER. 496.

his words their drooping cheer Enlighten o, and their languist d hope reviv d.

Here Dr. B. proposes to read Enliven'd; but does it not appear at first sight unlikely that M. should use both enliven'd and reviv'd in the same Verse? If (says the Doctor) he had said enlighten'd, he would have said gloomy cheer, not drooping cheer. But this is too nice, I think. Light in Scripture is join'd with Joy and Gladness, as in Esther viii. 16. and in all Languages almost has the sense of Joy and Comfort by reason of a hope rais'd: thus we have in Virg. En. 1. 2. v. 281.

O Lux Dardaniæ, spes o fidissima Teucrûm.

Hence to enlighten any one's cheer or countenance may fignify to raise it, and therefore drooping seems a proper Epithet in such a Phrase as this.

### VER. 512.

Sulphurous and Nitrous foam
They found, they mingled, and with surTLE ART,

Concocted and adusted they REDUC'D

To

MILTON'S Paradife Lost. BOOK VI. 217

To blackest grain, and into store CONVEY'D:

Part hidden veins DIGG'D up

So the first Editions: but Dr. B. would have us read as follows,

Sulphurous and Nitrous foam

They Pound, they mingle, and with sooty

Chark

Concotted and adusted, they REDUCE To blackest grain, and into store CONVEY: Part hidden veins DIG up

To justify this great Alteration of the Text, the Doctor premises one Postulatum (tho' it is properly two) that M. is here describing the making of Gunpowder, and that he was not ignorant how it is made, Agreed. Let us now examine the Doctor's Objections particularly. Sulphurous and Nitrous foam adusted (says he)? why, at the least approach of Heat they will fly away in Exhalations. I think that this is not true: tho' these Ingredients be heated to some degree, yet they will not fly away in Exhalations unless some Spark of Fire gets to them. But why must adusted signify burnt or heated to a great degree? If the word will fignify parch'd or dry'd any way in such a manner as things commonly are by Fire, it will be a very proper Expression here: for by being reduc'd to grain they were concocted, and by being reduc'd to the blackest grain they were sufficiently adusted.

Again, the Doctor observes that only two Materials are here mention'd, and these without Charcoal can never make Gunpowder. This is

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true; but is it necessary that a Poet should be as exact as a Writer about Arts and Sciences? If so, not only M, but Spencer must be blam'd, who has done the same thing as M, has done; for in his Fairy Queen, B. 1. C. 7. 13. describing a Cannon charg'd with Gunpowder, he says,

# With windy NITRE and quick SULPHUR fraught

Where it is observable that he takes no notice of Charcoal, tho' Gunpowder can't be without it. But what is the Doctor's word Chark? it is the Workman's language, he says; if it be, it is spoken contractedly for Charcoal; and is but a Cant word sit only for the Powder-Mill, not for a Poem: for Charcoal is, in its Etymology, what is chark d'or rather charr'd to a Coal, i. e. burnt, tho' not to Ashes. Sooty éval V. 440. is right; but when the word Chark, or Charcoal at length, is used, sooty seems a superfluous Epithet, because it is imply'd in the word charr'd.

In the common reading the Doctor misses the word pound; a necessary word, because without long pounding the three Ingredients together, no Powder can be made. But is not the sense of the word pound sufficiently imply'd in reduc'd to grain?

The words found, mingled, reduc'd, convey'd, digg'd were chang'd (says the Doctor) from the Present to the Perfect Tense: for the Present Tense provide in v. 520, demonstrates that all the foregoing Verbs were of the same manner. If there were any demonstration to be drawn from

MILTON's Paradife Lost. Book VI. 215 from hence, one would think rather that it would fall against the Present Tense provide. But there is hardly a Page where M. has not run from one Tense to another, and sometimes he has even coupled unlike Tenses: See my Note on IV. 268.

### VER. 517.

Part hidden veins digg'd up (nor hath this Earth

Entrails unlike) of Mineral and Stone.

Dr. B. has carry'd on the Mark of Parenthesis to the end of the Verse; but it should be plac'd after unlike: and the Stone may have been mention'd here as what they used for Balls. That Stone-bullets have been in use, see Chambers's Univ. Dict. in v. Cannon. Or M. by the word Stone here would express more distinctly that the Metal, of which they made their Engines and Balls, was inclos'd in and mix'd with a stony Substance in the Mine. See Furetiere's French Dict. upon the word Mineral.

## VER. 520.

Provide, pernicious with one touch to fire.

So the first Editions put the Comma after provide, not after pernicious, as Dr. B. does: But the Doctor goes farther, and changes pernicious into obsequious: Was the poor Reed (says he) more pernicious than the Engines and Balls? yes, for they did no harm, they lay quiet, till the Reed set fire to them. But perhaps pernicious here signifies, as the Latin pernix, quick, speedy, &c. Ver.

# 420 AREVIEW of the Taxy of

VER. 541.

## SAD Resolution and secure

Dr. B. reads flaid; but that is an ufeless Epse thet when settled went before. By sad here is meant sower and sullen, as triffis in Latin, and trifto in Italian signify.

# VER. 552.

Dr. B. reads squara; but see my Note on v. 399, For the sense of Cube in both Passages, see M's Reason of Ch. Gov. &c. p. 205. Edit. Tol. As those smaller Squares in Bartle unite in one great Cube, the main Phalann.

# VER. 575.

Perhaps it should be on Mountain, as in XI. 567. we have, Woods on Mountain.

## VER. 576.

## Brass, Iron, STONY Mold

Mold here signifies substance, as in II. 355. but Dr. B. by reading CAST IN mold changes the sense of it to one of a very different nature. By this Emendation he says that he has rid the Poem of Stone Cannon: but such Cannon have been heard of elsewhere, and are now to be seen heard of elsewhere, and are now to be seen (I think) at Delf in Holland. Whether they ever were, or could have been used in War, may be question'd: but it is probable that M. by seeing such Stone Cannon in foreign Countries, was led to mention them here as part of Satan's Artillery.

VER.

### VER. 586.

whose roar.

Embowell'd with outragious noise the Air, And all her Entrails tore;

Dr. B. proposes blast or force instead of noise, because roar with noise (he says) is roar with roar. But the Construction is, Whose roar tore the Air emboweld (or fill'd) with outragious noise: it is the Air which is here said to have been emboweld with noise, and not the roar. So that here is no roar with noise, which the Doctor objects to.

### VER. 615.

As they would dance: yet for a Dance
they seem'd

Extravagant and wild

Dr. B. reads As IF THEY DANC'D: yet for a Dance IT feem'd &c. The first Alteration is unnecessary, for as in Poetic Diction is frequently put for as if: see v. 239. But the second Alteration is plainly false, because it will not agree with what follows, perhaps for foy of offer'd peace: do these words relate to it? Do not they manifelly suppose Persons to have been spoken of before?

### VER. 644.

They pluck'd THE SEATED Hills with all their load

Dr. B. reads Th' HIGH-SEATED Hills; because feated is not peculiar to Hills, the Valleys being Q 3 feated

feated as much as They. But may not feated here mean to imply the great and steady weight with which Mountains rest upon the Earth? in this sense the Mountains are feated, and not the Valleys: But the Doctor has found in VII. 383. the mount of Heaven's HIGH-SEATED Hills: But does not every body almost see the difference at first sight between an Epithet apply'd to a Hill, and to the Top of it only? The Top of a Hill is certainly high-seated; and yet the whole Hill is not properly said to be so, because the Bottom, as well as the Top, is a part of the Hill; and height of seat can't be ascrib'd to the Bottom.

## VER. 645.

Rocks, WATERS, Woods.

M. must have given it Quarries, says Dr. B. Why? he tells us that Waters can't be the load of Hills, when in Nature they must emerge from the bottom. But can't that Water which emerges from the bottom rife up thro' the Earth to a great part of the Hill, nay towards the top of it? is it not Fact that not only Springs, but even great Lakes, are fometimes found on high Hills? the Spring of the Nile (for instance) is commonly thought to be not at the bottom, but at the top of the great Mountains in Æthiopia: and almost all the great Rivers of the World are fed by Springs issuing from the higher parts of Mountains. And agreeably to this Claudian in his Gigantom. v. 69. has represented one of the Giants

MILTON'S Paradife Lost. BOOK VI. 223
Giants as lifting up the Mountain Rhodope together with the Fountain of the River Heber in it,

Rhodopen Hebricum fonte revellit.

VER. 651.

and all their Confidence Under the weight of Mountains bury'd deep:

Dr. B. favours us with another Verse instead of this last,

and all their Confidence

Daso'd; all their Labour's vain to fragments

broke.

His objection to the common reading is that the weight of the Mountains was nor the fole Annoyance, for the Devils could easily have removed it. But I should have thought that M. had sufficiently guarded this Verse against the Doctor's Objection, by adding in the next Verse that they were themselves invaded next, and had main Promontories slung on their heads, and consequently had no time or leisure to remove the weight of the Mountains from off their Cannon.

VER. 666.

That underground they fought in dismal shade; Infernal Noise; War seem'd a Civil Game To this uproar;

The Author gave it (fays Dr. B.) Infernal NIGHT: the Doctor is pleased to assign no reason for the Alteration, only he puts a full Stop after Noise to savout it: but I will assign one for continuing the common reading; Noise must have Q4

been mention dhere, or else this uproat comes in too abruptly and without any leading Expression.

#### VER. 681.

Son, in whese face invisible is beheld Visibly, what by Deity I am,

So the first Editions have pointed the Sentence, and thus I can make good sense of it, as the Reader will see presently: but Dr. B. has put a Comma after beheld, and none after Visibly; so that his Text has made compleat Nonsense of it: and then he crys that the Distich is strangely inverted, and that there is Contradiction in the words, is beheld invisible: And in the room of M's two he proposes these two Verses of his Own:

Son, in whose face is visible beheld What I invisible by Deity am.

Where the Thought and the Diction suit well together, both faulty. The Construction and Sense of the common reading is this; Son, in whose face what is invisible is beheld visibly, viz. what I am by Deity.

### VER. 683.

And IN whose hand what BY Decree I do.

Dr. B. proposes, BY whose hand what I decree I do. But the sense is, in whose hand, i. e. handywork is beheld what by Decree I do. Thou art the Instrument; I the Doer, because I decree it. This is intelligible (I think), tho the Doctor pronounces the contrary.

VER.

# VER. 779

## Under THEIR Head imbodied all in one

Dr. B. reads, Under NEW Head &c. because Michael (as he says) was their Head before, He is no where called so in this Poem, if I remember aright: He was their Leader, and the Prince of Celestial Armies: But the Title Head here seems to distinguish Messiah as the appointed King, the Heir of all things, the King by sacred Unition v. 708. Which appointment (according to our Poet) was the occasion of this Rebellion.

### VER. 856.

and as a Herd

Of Goats; OR timerous Flock together throng & &c.

Dr. B. says that M. gave it, Of Goats, a timerous Flock, &c. but in this reading the Doctor makes the same thing to be a Flock, which is called a Herd. Is not one of these two words superstuous? If (says he) or be admitted, then the other flock must be Sheep; contrary to Scripture Allegory, which places Sheep for Happiness and Goats for Damnation. But why may not we understand Deer by the phrase timerous flock? is not that Epithet as it were appropriated by the Poets to that Animal? Virgil has timidi dame twice at least.

VER. 859.

With terrors and with furies to the bounds

Dr.

Dr. B. says that this must not pass by any means, for we cannot allow Faries in Heaven, especially in the Messah's party: he therefore reads Scourges, which is certainly too low a word, after the Reader has seen the Messah grasping ten thousand Thunders v. 836. But why must M. mean by Furies those which the Poets name Alesto, Megara, and Tisphone & Virgil frequently uses furie for such inward frights and disturbances of the Soul as carry persons to Madness: See Georg. III. 511. En. L 45. IV. 376, 474, &c. And so M. seems to use the word here.

### VER. 865.

Eternal Wrath

Burnt after them to the BOTTOMLESS pit.

Dr. B. reads

Burnt after them, DOOM'D TO TH' INFERNAL Pit.

The common reading (says he) is strange Measure, unless M. affected to make his Verse bottomless too, to express the Idea. Perhaps he did: for I find our Poer doing the same thing upon the same occasion in Paradise Reg. I. 360.

but was driven
With them from bliss to the BOTTOMLESS deep.

VER. 867.

Hell heard th' insufferable noise; Hell faw &c.

Dr.

M 11 TO N's Paradife Lieft. Book VI. 227
Dr. B. reads and a livel condition of and

Hell beard the hideous cates and velles

His reason is, that there could be no great Noise caus d by Spirits falling thro next to a Vacuum. Bur why must the unsufferable Noise relate only to the Noise of the Fall! why may it not take in too the clamour of those that were falling! If it may, then the Doctor's Emendation will be superfluous. Chaos describes the Noise of their Fall thus in II. 993.

I saw and heard: for such a numerous Host Fled not in slence thro' the frighted Deep.

## VER. 868.

Heaven RUINING from Heaven

Dr. B. prefers Heav'n TUMBLING DOWN from Heav'n; because ruining is here used as a Deponent: But it is a beautiful way of speaking and very expressive of the Idea; it is founded on the notion of the Latin ruina from rao. And M. here follow'd the sense of the Italian word rovinare or ruinare, which in the Dictionary Della Crusca is explain'd by falling headlong and violently from a higher to a lower place. The Doctor's tumbling down falls short of the Idea intended, and might as well be apply'd to a Feather falling as to Heaven.

VER. 878.

Disburden'd Heaven rejoic'd, and soon RE-

HER MURAL BREACH, returning whence it roll'd.
Dr.

Dr. B. asks here, How Heaven repair a her breach, and yet the breach return'd spontaneously? In answer to this Question the Doctor may observe. that tho' in V. 254. the Gate of Heaven is describ'd as felf-open'd, when there was occasion to pass thro it, yet in VII. 205. it is said Heaven open'd wide her Gates. So that Heaven is there represented as doing that which the Gate did of itself: this is parallel to the Expression before us. The Doctor asks farther, How did the breach roll or return? Properly speaking it could not do either; it was the Wall, not the Breach that did both: but may we not suppose a Figure here, and refer the words returning and roll'd to the word wall imply'd in the Epithet mural; as if M. had said, repair'd the breach of her wall returning whence it rolld? If it was necessary to make any Alteration, I should rather read with this small change, which yet is needless.

and soon repair'd

Herbreach, THE WALL returning whence it roll de than as the Doctor does

THE CHRYSTAL WALL
Its Breach Repair'd, returning whence it roll d

### VER. 897.

The Discord which befell, AND WAR in Heaven Among th' Angelic Powers.

Dr. B. believes that M. gave it, EREWHILE in Heaven: but would M. use so low a word here? or would he drop all mention of War, when

when he is summing up the particulars of thi whole Affair? Discord does well enough to express the first Revolt of Satan, and the Angels forming themselves into two different Parties or Armies. But surely it was necessary to mention the War, which was the consequence of this.



BOOK



# BOOK VII.

VER. 5.
for Thou

Nor of the Muses nine, nor on the top

Of old Olympus dwelst,

R.B. reads Nor of the Muses one: but the Phrase, of the Muses nine, signifies here, One of the nine Muses; as in V. 659. we have he of the first, i.e. he being One of the first. See also IX 387. This by the by: The chief alteration proposed by the Doctor is that of Parnassus for Olympus. But M. seems to have chosen Olympus here rather than Parnassus, because the earliest Poets Hesiod and Homer mention Olympus as the Seat of the Muses. Homer in Iliad β. 491. calls them Μυσαι 'Ολυμπιάδει, which the Scholiast explains by telling us that they dwelt on Olympus. And the same Scholiast on a. 353. says that this Mountain was the Habitation of the Gods: which M. fays likewise in I. 515. And this Reading is confirm'd by v. 3. above th' OLY M-PIAN Hill 1 foar. The sense is, Thou art not one of the nine Muses, reckon'd among the

A REVIEW, &c. BOOK VII. 23t the Heathen Goddesses, that dwelt on the top of Olympus; but Heavenly-born, born before any of the Hills, even Olympus, appeard.

### VER. 15.

## Thy temp'ring

Dr B. reads Thee tempting, and calls the common reading an ugly and deform'd Fault. Was not (says he) the Empyreal Air fit for the Poet's Respiration without some Mixture? Then, adds the Doctor, if ever in his Vth and Vith Books he fail'd, we must impute it to the Foggy Air Which he breath'd along with the Pure. Suppole that this is a just confequence, was it not modelt in the Poet to make Allowance for any failings he might have been guilty of? Surely he did not pretend to be without Fault, tho' we can never allow that his Poem has all those blemishes which the Doctor charges on those Books. I look upon the expression Thy temp ring as a beautiful way of belpeaking his Reader to make allowance for human Failings. But what is Thee tempting? when he had said before up-led by thee, would not the Sentence fink, if he had added, tempted by thee?

## VER. 18.

## though from a lower CLIME

Dr. B. reads Climb: those that know what Clime signifies (says he), will see it is meer Nonsense. In the strict sense of the word it may be Nonsense; but in the sense wherein  $M_e$ 

M. uses the word Clime it is not so: for in I. 242. he uses the word Clime as Synonymous to Region: and by the same liberty that we say the upper or the lower Region of the Air, we may say upper or lower Clime of it. The Preposition from shews that some Place is here meant, and not any Action, such as the word Climb implies.

### VER. 24.

More safe I sing with MORTAL voice, unchang'd To hoarse or MUTE, though fallen on evil days, Dr. B. reads with LOFTY voice. Why MORTAL voice, says the Doctor? because M. had said in v. 2. that he had followed Urania's voice divine. Again (says the Doctor), if his Voice had grown hoarse, would it not have been still mortal? and what is a Voice chang'd to mute? Both these Questions are satisfy'd by putting only a Comma, as in the first Editions, (not a Colon, as the Doctor has done) after mute. The words unchang'd to hoarse or mute refer to I, and not to voice, as he supposes; and then all is good sense, and there will be no need to read with the Doctor, To hoar se or LOW.

#### VER. 27.

In Darkness, and with Dangers compass'd round

So the first Editions have a Comma after Darkness: the Construction is, Being in Darkness, and compass'd round with Dangers. Why then

MILTON's Paradise Lost. Book VII. 233 (as Dr. B. says) must M. needs have given it WITH Darkness and with Dangers, &c?

### VER. 45.

In Paradife to ADAM OR HIS RACE

Dr. B. reads to Him and His fair Spouse: But the Epithet fair is useless here. Tho' his Race was not begotten, yet the Command of not eating the fruit of the Tree of Knowledge, &c. was given to Them as well as to Him: just as much as it was given to Eve, for She was not created, when God gave that Prohibition to Adam.

### VER. 50.

He with his conforted Eve The Story heard attentive, and was fill'd &c.

Dr. B. chooses WERE filt'd. But the Singular Number is more proper than the Plural and more Grammatical. It is the same as that in Ovid's Metam. I. 319. which M. seems to have alluded to,

Deucalion (nam catera texerat aquor) Cum consorte tori parva rate vectus adhasit.

### VER. 55.

And war so near the Peace of God in bliss With such confusion; but the Evil soon Driv'n back redounded as a flood on those, &c. Instead of the Peace of God Dr. B. proposes the Seat of God: but this is of no great Importance: in the next place, for With such confusion he reads Wicked confusion: his reason

is, that in the next words M. says The Evil, not The Danger or Mischief, and therefore some word shou'd have preceded implying the said Evil. But does not Evil here mean natural Evil, which is the same as Danger or Mischief? Lastly, the Doctor prefers redounding to redounded, which makes the Sentence, he thinks, to become Narrative again: The Sequel of the Paragraph is (as he rightly observes), To hear of Confusion, but of the Evil soon, &c. And with this Observation redounded will agree, if we take it to be a Participle Passive, and us'd in the same Sense as the Active Participle is in II. 889.

Cast forth redounding smoke and ruddy slame. V e r. 59.

whence Adam foon REPEAL'D.

The doubts that in his heart arose:

Dr. B. would read dispell'd: but if an alteration were necessary, I should rather read repell'd, as in v. 610. we have, Their counsels vain thou hast REPELL'D. But in the same Sense as a Law is said to be repeal'd, when an end is put to all the force and effect of it; so when doubts are at an end, they may be said to be repeal'd.

VER. 66.

as one whose drought Tet starce allay'd still eyes the current stream. Here M. attributes that to the drought, which in strictness of Speech belongs to the droughty Person, viz. the eying the current stream. See more of this matter in my Note on V.711. and II. MILTON's Paradife Lost. BOOK VII. 235 II. 654. There is no need therefore to read with Dr. B. as one, who his drought &c.

VER. 74.

what might else have been our loss,
Unknown, which buman knowledge could not
reach:

So the first Editions of M. point this Sentence, the meaning of which is This; To forewarn us of that which might otherwise have been a loss to us by its being unknown; of that which human knowledge could never have reach'd. Unknown is to be join'd in Sense and Construction to the first Verse, and not to the words which follow it. How then will Dr. B's reading be better (as he says it will), which he gives us in the room of the common one?

Untold what human knowledge could not reach.

## VER. 98.

And the great LIGHT of day yet wants to run Dr. B. says that M. certainly gave it, the great LORD of day, or the great LAMP of day. But is it not the Scripture Expression? God made two great Lights, the greater Light to rule the day, Gen. i. 16. and so our Poet expresses it in v. 346.

VER. 99.

fuspense in Heaven,
Held by thy Voice, thy potent Voice, he HEARS,
Held by thy Voice, he hears? Ridiculous
(says Dr. B.) he must hear before he could be
held by his Voice: and therefore the Doctor
R 2

proposes he stays instead of he hears. But wou'd M. say he stays, when he had said before sufpense, which implies staying? The Sense seems plain, as I have pointed these Verses, Held by thy Voice, he hears suspense, i. e. he stays and hearkens, he stops and is attentive.

## VER. 113.

What words OR tongue of Seraph can suffice? Dr. B. asks why words or tongue in contradifination; Can Words be without the Tongue? or Tongue express any thing without Words? To these Questions of his I answer that Virgil in c. En. VI. 625, says

Non mihi si centum lingue sint, oraque centum. May not the Doctor with equal reason ask here, Can Tongues be without Mouths? or Mouths express any thing without Tongues? In Poetry it is common to disjoin things which (strictly speaking) are inseparable. The Doctor's reading therefore is unnecessary, viz. What words from tongue, &c. If any change were to be made, I should rather choose to read, What words and tongue of Seraph. But the common reading may be justified.

#### VER. 115.

### Tet what thou canst attain

Dr. B. observes justly enough that Raphael was absent on the day of Creation, as it is said in VIII. 229, 240. But here (says the Doctor) he gives a long account of it, as if he saw it himself Raphael indeed gives a long account of it, but this does not imply any thing

MILTON'S Paradise Lost. Book VII. 237 thing of his having feen it. No doubt he learned the flory of it from other Angels which were present. But it would methinks have been very improper for Raphael here to acquaint Adam of his having been abfent then: would that have added any weight to his Account? on the contrary it was proper for Raphael to tell Adam in VIII. 229. of his absence, that he might give Him an opportunity of relating the Story of his own beginning I can't therefore by any means approve of the Doctor's inferting a whole Verse and altering another thus.

And I was absent then on high Behest, Tet what I SINCE HAVE LEARN'D &C.

In this reading on high Behest is too naked an expression, too unlike what the Doctor took it from in VIII. 238. Us he sends upon his high Behests. Besides Raphael is not going to tell Adam what he had since learn'd, but what Adam could attain: what the Angels were made acquainted with was much more than this, and was what the heart of man could not suffice to comprehend.

> VER. 121. nor let thine own Inventions hope &c.

M. seems here to allude to Eccles. vii. 29. theyhave fought out many Inventions; which Commentators explain by Reasonings. No need then for Dr. B's Conceptions.

VER. 122. which th'invisible King,  $R_3$ Dr.

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Dr. B. complains here of the wrong Accent on the word Invisible; and therefore proposes Universal instead of it, as a word which he thinks more significant here than Invisible. But does not Invisible suit much better with things not revealed, suppressed in Night, to none communicable, erc. If the Accent was wrong (as the Doctor pretends) and it was not to be endured in the Poem, yet it might be more easily rectify'd thus, which the invisible King, by contracting the two middle Syllables into one; as in VIII. 135. it should be (1 think) Invisible else.

#### VER. 126.

But Knowledge is as Food, and needs no less HER Temperance over Appetite, to know In measure what the mind may well contain: Oppresses else with Surfeit, and soon turns Wisdom to Folly, as Nourishment to Wind.

So the first Editions, with no Comma after meafure, which depends in Construction upon contain, and not upon know, as Dr. B. has made it do by putting a Comma after meafure. But the Doctor has great Objections to the common reading of these Verses. Desire of Knowledge (lays he) is made Parallel to Appetite of Food, and so one is not over the other, but Reason over both. This is not the true state of the Case; for it is Knowledge which is here made Parallel to Food, and Knowledge is spoken of personally, and represented as one that ought to have ber Temperance, Government or Command, mand, over Appetite, i. e. the Appetite of knowing. But (says the Doctor) and some turns is yet more faulty; for it is not Knowledge, it is Surfeit that turns Nourishment to Wind: But the sense is, Knowledge oppressing with Surfeit turns Wisdom to Folly, as Nourishment in the same case is turned to Wind. Tis an Elliptical way of speaking, and being easily understood, may be allow'd in a Poem where it was necessary to take Liberties for giving the greater Strength to the Expression. See how the Doctor would give us these Verses,

But Knowledge is as Food, and needs no lefs
MAN's Temperance, THAN Appetite; to INFUSE
In measure, what the Mind may well contain:
Oppresses else with Surfeit, WHICH soon turns
&c.

#### VER. 160.

And Earth be CHANG'D to Heav'n, and Heav'n to Earth,

One Kingdom, Joy and Union without end.

Dr. B. says that there are scarcely two viler Misprints in the whole Poem. He therefore proposes to read thus,

And Earth be CHAIN'D to Heav'n, and Heav'n to Earth,

One Kingdom Join'd in Union without end.

that this Promise was perform'd at the Creation, for Satan there saw this World fasten'd by a Golden Chain to Heaven. True, but that cannot

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240 AREVIEW of the TEXT of not be what M. means here, for he means something which was not to be done at the Creation, but was to be the Effect and Consequence of Men's raising themselves by degrees of Merit and opening to themselves at length a way to Heaven, v. 157, 158. Besides, if M. had said Earth be CHAIN'D to Heaven, would he have added and Heaven to Earth? the Last is fully express'd in the First. But surely (says the Doctor) it is little advantage for Heaven to be chang'd to Earth. Little indeed, if taken literally: but M's meaning seems to have been this, That Earth would be so happy in being inhabited by obedient Creatures, that it would be chang'd to, i. e. resemble Heaven; and Heaven by receiving those Creatures would in this refemble Earth, that it would be stock'd with Men for its Inhabitants. As for the Doctor's Objection to Joy and Union, that they have no Cement with the preceding words, that is eafily answered by observing how frequently M. uses an Elliptical way of Expression: One Kingdom, JOY AND UNION without end, i. c. One Kingdom, possessing, or having Joy and Union for ever. See my Note on IV. 1002.

#### VER. 168.

Boundless the Deep, because I Am who fill Infinitude, nor vacuous the Space. Tho I uncircumscrib'd myself retire, And put not forth my Goodness which is free To act or not, Necessity and Chance Approach not Me, and what I Will is Fate.

MILTON's Paradise Lost. Book VII. 24.7 So the first Editions point these Verses; and so they must be pointed, if we would understand M's meaning. The sense is, the Deep is boundless, but the Space contain'd in it is not vacuous and empty, because there is an Infinitude and I fill'it. Tho' I, who am myself uncircumserib'd, set bounds to my Goodness, and do not exert it every where, yet neither Necessity nor Chance influence my Actions &c. This is the sense of the Passage as it came from our Poet. But Dr. B. has quite alter'd all the Stops, and consequently the Sense thus,

Boundless the Deep, because I Am who fill Infinitude: nor vacuous the Space; Though I uncircumscrib'd myself retire, And put not forthmy GREATNESS, which is free To act or not. Necessity and Chance &c.

The Reader will observe that the Doctor changes Goodness into Greatness: but I like Goodness better, because M. oftener ascribes the Creation to this Attribute of God than to the other; See v. 191. and IV. 414, 734. And M. speaks after the same manner in Par. Reg. III. 122.

his Word all things produc'd, Tho' chiefly not for Glory as prime end, But to shew forth his Goodness &c.

VER. 197.

About his Chariot numberless were Pour'd Cherub and Seraph.

Dr.

242 A REVIEW of the TEXT of Dr. B. calls Cherub pour'd an aukward Expression: But yet we read in II. 997.

Heaven Gates
Pour'd out by Millions her victorious bands.
Par. Reg. III. 310.

and saw what numbers numberless. The City Gates out POUR'D,

And so in Virg. An. I. 218. Fust per herbam, and VII. 812. agris EFFUSA juventus, and frequently elsewhere. But the word pour'd has still more Propriety here, as it shews the Readiness and Forwardness of the Angels to attend the Messiah's Expedition: they were so earnest as not to stay to form themselves into regular order, but were pour'd numberless about his Chariot.

#### VER. 210.

On Heavenly ground they stood, and from the Shore

Dr. B. reads On HEAVEN'S BOUND they stood: but then there will be a Tautology; for Shore, which follows, is the same thing as bound, ora. The Doctor asks, whether standing on heavenly ground was worth mentioning as done only on this new occasion? But this Question does not state the Case right. This circumstance is mention'd to shew that the Messiah and his Angels were not yet gone out of Heaven, but stood on the shore or bound of it, and from thence view'd the Abyss.

VER.

### MILTON'S Paradise Last. Book VII. 243

VER. 213.

Up from the bottom turn'd by furious winds And surging waves, as Mountains to assault Heav'n's heighth, and with the Centre mix the Pole.

To the word Mountains Dr. B. objects, that being an Idea from our Earth, it is too little to express the immense Billows of this infinite Chaos, and that Mountains are quiet and peaceable, do not make assaults. He therefore proposes to read as mounting to assault, or rather as threatning. The last Verse too displeases the Doctor, who thinks that M. has here forgot that he is now speaking of Matters before the World's Creation; and therefore he gives us almost a new Verse instead of it, thus,

to assault

Heav'n's heighth, and overwhelm th' Empy-REAL PLAINS.

At least (says Dr. B.) it should have been Poles: but I think not; for it is impossible that a Tempest, in whatsoever part of the Earth it happens, should throw the Waters from the Center to both the Poles at once. But This and the other Objections are owing to the Doctor's mistake of M's meaning in the Passage before us. For M. here compares the autrageous Abys to a Sea, which Sea he describes as dark, wasteful, wild; as turn'd up from the bottom by Winds, and by Waves which resemble Mountains, and seem as if they would assault Heaven, and mix the

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the Centre of the World with one of its Poles. The three last Verses of this description relate not to the Abys, but to the Sea with which the Abys is compard, and then the Doctor's Objections have no room here.

# VER. 216. and thou Deep, Peace;

Dr. B. prefers and Peace, thou Deep; but it is better that the most significant and commanding word Peace should stand last in the sentence, as it does in the present reading.

#### VER. 218.

Nor staid, but on the wings of Cherubim

Dr. B. would read Nor staid HE, but on wings &c. But there is no occasion for the change, because the Nominative case to staid is the Word, one of the Names of Messiah.

#### VER. 226.

, to circumscribe

This Universe and ALL CREATED THINGS

The Angels (says Dr. B.) in M's notion were created, and yet were not circumscrib'd by this Universe. Very true; but this is no Objection to the present Text, which speaks of Universe and Things, not of Persons: But (says the Doctor) all created things are included in the expression this Universe. M. meant otherwise, I don't question: His Sense is, To circumscribe this Universe or World, in which we live, and all

MILTON'S Paradise Lost. BOOKVII. 245 all other Worlds which should be created. There is no need then to read with the Doctor,

This Universe, and FIX ITS SPACIOUS WIDE.

#### VER. 239.

THEN FOUNDED, THEN CONGLOB'D Like things to like, THE REST TO SEVERAL place Disparted, and between spun out the Air, And Earth self-Balanc'd on her Center hung. Dr. B. pronounces this Paragraph to be drawn with Inaccurateness and Indistinction, and therefore he changes several parts of it. But let us see whether he is right or no. M. had said that Messiah first purg'd downward the Infernal Dregs, which were adverse to Life; and that then of things friendly to Life he founded and conglob'd like to like, i. e. he caus'd them to assemble and associate together: the rest, i. e. fuch things as were not of the same nature and fit for composing the Earth, went off to other places, perhaps to form the Planets and fix'd Stars. This seems to be M's meaning. What is it now that Dr. B. would give us? why, he

FOUR ELEMENTS THEN ROSE
Like things to like, FIRE TO THE HIGHEST place
Disparted, and between spun out the Air,
And Earth TERRAQUEOUS on her Center hung.
Terraqueous (says he) makes up the four Elements, Fire, Air, Land, and Waters. But M.
did not intend here to mention all the four Elements; he is describing at present only the formation

proposes as follows,

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mation of the Earth, and does not mean (I fuppose) to speak of Fire here, because he describes the Generation of Light afterwards in v. 243. The Epithet Terraqueous can never be join'd with Earth; then it would be Earth confifting of Earth and Water: but if it could, it would be needless in this place, because it was faid in v. 237. to be a Fluid Mass. After all, why does the Doctor dislike the Epither felf-bulanc'd? To hang on its Center (fays he) supposes it Telf-balanc'd, without naming the word. But that so extraordinary a Phænomenon should be express'd more strongly than ordinary, is at lowest Allowable in a Poet. If not, I should rather have wish'd the expression on her Center alter'd; for M. has plainly drawn here his word Telf-balanc'd from what Ovid fays Met. 1. 1. 8.

circumfuse pendebat in aete tellus Ponderibar librata suis

#### VER. 266.

to the UTTERMOST convex

Dr. B. reads outermost; but see my Note on L.

### VER. 283.

Be gather'd now, yeWaters under Heaven, Into one place

Dr. B. puts a Comma after Waters, and none after Heaven: but then M's sense is not so clear, for God here speaks to the Waters mider Heaven, to distinguish them from the Waters above

MILTON'S Paradise Lost. BOOK VII. 247 above Heaven or the Firmament mention'd in 22 262, 263, and 268.

#### VER. 321.

The smelling Gourd;

Dr. B. very justly reads here The swelling Gourd: and to the reasons which he gives, may be added that M. here assigns to each of the other Tribes or Species, an Epithet which he suits with all of the same Species: but smelling, tho' it suits with some kinds of the Gourd, does not suit with all the particulars of that Tribe, as swelling does.

VER. 325.

or gem'd

THEIR blossoms

Dr. B. thinks it plain that M. gave it or gem'd with Blossoms; taking gem'd for a Participle, as bung is. But gem'd may be a Verb, as spred is. And to gem their blossoms is an expression of the same Poetical cast with that in IV. 219. blooming Ambrossal fruit.

### VER. 362. And drink the LIQUID LIGHT

Dr. B. prefers lucid draught, because Light comes in here four times in the compass of seven Verses: But in v. 249, &c. Light is used three times in the compass of three Verses, and there the Doctor has made no Objection to it. Let us keep then drink Light, as a stronger expression than drink a draught: besides, when M. is describing the Creation of Light.

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Light, it was better to keep strictly to the

word, the frequently repeated, than to vary it by Phrases and Circumsocutions.

VER. 364.

Hither as to their FOUNTAIN OTHER Stars &c. What? all other Stars, fays Dr. B.? the fix'd Stars, do they borrow their Light from him? No, M. does not use the word all: if some do, if the Planet Stars do, that is enough to justify the expression other Stars: and v. 366. shews plainly that the Poet meant the Planets. No

VER. 365.

their Spring the Planet Stars &c.

need therefore to read with the Doctor as to

Repairing, in their golden Urns draw Light Dr. B. reads Repairing, draw THEIR FILL in golden Urns: his only Objection is, that Light was used three times before within the distance of a few Lines: but see my Note on v. 362.

VER. 366.

And hence the Morning Planet gilds his Horns; Dr. B. would throw out this Verse as spurious: first because it spoils (he says) and interrupts the Context, coming between they draw light, and they augment. But this Objection is answer'd by observing that the words they augment relate to the other Stars and the Morning Planet in particular: they all augment their small peculiar by Tincture or Resection; where, after M. has told us that the Planets borrow their Light from

MILTON'S Paradife Lost, Book VII. 249. from the Sun, he goes on to shew How they do it. Next, the Doctor says that this Star (Vemus) is one of the Planets mention'd before to
draw Light in their Urns, and so comes in twice. But I suppose that M. mention'd this Morning Planet particularly here, because it was what Adam and Eve had taken more notice of than of the other Planets, they calling upon it by name in their Hymn, V. 166, &c. Again, the Doctor objects to the word horns, as if it was ridiculous for Raphael to tell Adam that Venus is sometimes horned, which (tho true) he could not fee or have any notion of: And yet the same Raphael in VIII. tells Adam of things as much out of the way of his fight or knowledge as this Circumstance, viz. the three Motions of the Earth v. 130, oc. Lastly the Doctor objects that the Metaphor is chang'd from drawing Light to gilding; but to lay draw Light in GOLDEN Urns, and to GILD his horns is (I should think) not to depart from the same Metaphor.

VER. 368.
though FROM human sight
So far remote, with diminution seen.

i. e. tho, being so far remote from human sight: they are seen with diminution: To this Dr. B. objects that remote from sight is what cannot be seen at all. If by sight M. meant the Act of Seeing, this Objection would be just. But I suppose that by sight is here meant that Faculty by which men see; as we have in W.711. whose sight discerns abstruses thoughts.

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In this Sende of the word, an Object may be far remore from it, and yet visible. I can by no means approve of Dr. B's reading,

though BY human fight, So far remote, with diminution seen. for surely M. never distanced seen by fight:

for furely M. never dictated feen by fight: that is a Tautology altogether unworthy of Him.

## VER. 370. First in his East the glorious Lamp was seen,

Dr. B. proposes Lamp Arose, because feen ended the foregoing Verse: but that is so small a Fault, that the Dostor (as I could shew) has made the same thing happen by some of his Emendations. But his word arase cannot be admitted here; for that would imply that the Sun had been in motion before it was then seen in the East; quite contrary to the Intention of M. who is here describing it in its first state of Existence. Besides, it is said in v. 376; that the Moon was set apposite to him in the West; and therefore the Sun was set in the East, and did not arise up thither.

VER. 372.

His LONGITUDE thro Heavns high rode:

Dr. B. calls longitude here meer Nonsense; and therefore reads His Long Career through, &c. But we must not part with longitude so easily: it signifies the Sun's Course from East to West in a strait and direct line: and we find M. using the word after much the same manner in III. 376.

This

Mts. Ton's Paradife Loft. Book VII. 251
This Passage alludes to Pf. nin. 7. where it is said of the Sun, that be rejoices as a Giant to tun bis course.

# Revolvid on Heav'ns Great Axle,

Dr. B. reads Revolv'd AROUND EARTH'S Axle, as shewing better Skill in Astronomy. represents here the Moon as in the East, when the Sun was in the West, and vice versa: he represents her therefore as taking the fame cirmit lobo' in a lower Sphere) round the Earth that the Sun does de then the Sun revolves on Heaven's Axle, the Moon may be faid to do so too. The Axic of the Heavens is an imaginary thing, we know: all those Bodies which move round the Earth I whether at a greater or leffer distance from it) are said by Astronomers to move on that great Arde, called the Axle of Heaven In the Coparnican System too the Moon may be unily faid to revolve on the Axle of Heaven; for the best Astronomers have, shew'd that the Moon does not properly move round the Earth, but round the Sun in an irregular Orbit, tho attendant on the Earth.

With theu land thousand Stars

Dr. B. reads thousand Fixed Stars: his reason is that the sommon reading over-freeches it by above 499 Thousand. He means (I suppose) that the Hamisphore does not contain above one shouland Stais. And it is true that there are S 2

not many more ranged under the Six Sizes of Magnitude: but any one, who has ever look'd up in a clear Night, must have seen that all the Stars are not over-reckon'd at a thousand thousand: Dr. B. himself (by the help of an Emendation) in v. 621. makes them to be Innumerous.

VER. 385.

With their bright Luminaries that set and rose,

Dr. B. proposes With Luminaries bright, that set and rise, &c. because the Verse (as he thinks) has a Syllable too much, unless Luminaries be contracted into three Syllables, and M. could not give it so. But M. plainly has given it so in VIII. 140.

Still LUMINOUS by hirray. What if that Light.

Still LUMINOUS by hisray. What if that Light,

Why the Doctor should say that there is no room for the word their in the Construction, is very hard to conceive. Are not the Evening and the Morning two things?

VER. 387.

Let the Waters generate
REPTIL with Spawn abundant, living Soul;

By Reptil is meant creeping thing; and according to the Marginal reading of our English Version, Gen. i. 20. (which follows the LXX Version here) creeping things are said to have been created on this fifth day. Le Clerc too with the generality of Interpreters renders the Hebrew word by reptile. To this Dr. B. objects that creep.

MILTON's Peradife Loft. BOOK VII. 253
creeping things were created on the fixth day, according to the account given us both by Moses and by Milton himself. But by reptil or ereeping thing here M. means all such Creatures as move in the Waters, (See Le Clerc's Note on Gen. i. 20.) and by creeping thing mention'd in the sixth day's Creation he means creeping things of the Earth; for so both in M's account v. 452. and in Gen. i. 24. the words of the Earth are to be join'd in Construction to creeping thing. Hence the Doctor's Objection is answer'd by saying that they were not the same creeping things which M. mentions in the two places. But let us hear how the Doctor proposes to mend the Passage.

Let the Waters generate REPLETE with Spawn abundant, living Soul;

This reading cannot possibly be admitted, without making M's words imply (contrary to the Fact) that the Spawn was preexistent to this fifth day's Creation, and the Waters were replete with it before God said, Let the waters generate &c.

#### VER. 391.

'And God created the great Whales; and each Soul living, each that crept, &c.

Here Dr. B. would send eight Verses packing, as the Editor's Manusacture. He acknowledges that the sense of them is in Genesis, but (says he) they ought not to be in this Poem. I differ from the Doctor in this; let us examine the matter S:

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therefore farther. The Doctor asks, Whether M. could fay God created great Whales, and himself create them afterwards again. But by great Whales M. means all the larger kinds of Fishes: and tho he speaks afterwards of Leviathan, yet he does not mean a Whale by it, as I have shewn in my Notes on 1. 197, 206.

It is observable that M. in his account of the fourth, fifth and fixth day's Creation, takes a different method from what he does in his account of the divine work on the other days. In the Story of the fourth day, he first gives a short and general account of what was then created v. 340, &c. and then he begins in v. 154. to branch that account out into its several Particulars. So likewise in the Story of the fixth day's Work he gives a general account in v. 454,455, and then proceeds to enter into the particulars of that day's Creation. The same M. has done here in the fifth day's Story. The Verles which the Doctor would throw out contain the short and general account, which is afterwards spread into its several Particulars and beautifully enlarged upon, From hence I would infer, that if Dr. B, will charge these eight Verses upon the Editor for that reason which he gives, he must by the same rule charge upon him three Verses in the sixth day's account, and eight Verses in the fourth day's account beginning at v. 346, and the Doctor's Objection against Whales being mention'd here will be equally strong against Lights being mention d there. But in none of the three Places can we spare one Verse of them:

## MILTON'S Paradise Last Book VII. 255

VER. 413.

on the Deep Stretch'd like a Promentory sleeps or swims, And seems a moving land,

Dr. B. makes a great Alteration here, thinking the Verses are negligently wrought in the common way of reading: the Poet's Thought (he says) was this,

Seems a fix'd Promontory when he sleeps; When swims, a moving Land,

But I have pointed the Verses above, as they are pointed in the sirst Editions, and then it don't appear either that there is any negligence in the composition of them, or that M's Thought was the same as the Doctor represents it. He means that Leviathan, who lies stretch'd out in length like a Promentory, sometimes sleeps and sometimes swims on the Deep; and in both cases, whether he was sleeping or swimming, whether he mov'd by his own force or by the force of the Waves, he seem'd to be a moving Land.

Mean while the tepid Caues and Fens and
Shores

No doubt (says Dr. B.) the Author gave it, Fens and Moors. But there is much reason to doubt of this. The Doctor tells us that Shores are commonly dry and rocky; this is against Fact, I think. But has he forgot the Shores of Nile, which are always hatching a numerous brood?

S4

Ovid

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Ovid when he was describing the formation of Animals after the Deluge, takes care to mention the Shores of Nile; and why may not we suppose that M. had the samething in his View?

VER. 422.

With clang despis'd the ground, UNDER a cloud In prospect:

i. e. The Birds were so many that the ground, from whence they rose, would have appear'd to be under a cloud, if one had seen it at a distance: in this sense we have v. 555, how it (the World) shew'd in prospect from his Thrane. But Dr. B. mistaking the meaning of the words in prospect, asks how the ground could be sensible of a Prospect? and then he believes that M. gave it

With clang despis'd the ground, and FORM'D & cloud

In prospect:

VER. 451;

Let th' Easth bring forth Fowlk living in her kind

Dr. B. very justly calls this reading a faulty one: it should be (as he observes) Soul living in ber kind, as in v. 388, we had living Soul, and v. 392, Soul living, in both which places the Expression is put for living Creature, which is in our English Version; and living Creature being the expression in Gen. i. 24. which M. here copies from, he must have given it here too Soul living.

VER

VER. 456.

Out of the ground up-rose,
'As from his Lair, the Wild beast, where he
wonns

In Forest WILD

The word wonns (an old Saxon word) fignifies dwells or inhabits: and Lair or Layer fignifies bed, the use of which word is still kept up among us, when we say, That in potted Mears there is a Lair of one thing, and over that a Lair of another.

#### VER. 461.

these in Flocks

Pasturing at once, and in broad herds upsprung

I have put the Comma after at once, as in the first Editions; not after Pasturing, as Dr. B. puts it in his Edition: The sense is, pasturing or feeding at the same time. The use of this Observation will be seen in the next Note.

## VER. 463. The graffy Clods now calved, now half appeared

The graffy Clods now calved, now half appear d &c.

Dr. B. says that this Verse and eleven which follow it are demonstrably an Insertion of the Editor's. To prove this he begins with joining v. 462. and v. 475. together, when the twelve Verses are thrown out; and finding at once mention'd in each of those two Verses, he thinks it plain that they must have followed close, without any thing intervening. But it was

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observ'd in my forgoing Note, that the words at ence in v. 462. ought to be join'd to pasturing, not to the Participle upfprung; and then they will have no relation or connexion at all to the words at once in v. 475. M. (fays the Doctor) had spoken before of the Generation of Bealls both wild and tame: True, but in general only; here he comes to speak of them particularly. This is no more than what our Poet did in his accounts of the Creation on the fourth and fifth days: See my Note on v. 391. Thus much for the Doctor's general Objections. He comes next to examine the Expressions and Circumstances of these twelve Verses. First he quarrels with the Clods calving, and calls calving a Metaphor very Heroical, especially for wild beafts: But to cakve (from the Belgic word Kalven) fignifies to bring forth: it is a general word and does not relate to Cows only; for Hinds are said to culve in Job xxxix. 1. and Psalma xxix, 9. Next, the Doctor objects to the particular manners of rising ascrib'd here to the Lion, the Ounce, the Stag, the Elephant, &c. Mr. Addison thought that there was an exquisite Spirit of Postry in the Description of the Lion's rising, and I will venture to say that in the account of the rest M's Genius plainly appears. The Doctor should have observed that M. is here describing only what happen'd to these several Animals, or what posture they were in at one single point of Time. This Observation answers what the Doctor objects to the account of the Stag's only bearing up his head from under ground.

MILTON'S Paradife Loft, BOOK VIII 160 ground, &c. For the Tygers to throw the Earth above them in Hillocks, as the Mole does when it rises, does not shew Weakness in their birth (as the Doctor supposes): if they were Aronger than they are, it could not have hap-pen'd otherwise, It is only said of the Stag, that he bore up his branching head from underground. If Behemoth or the Elephant scarce upheav'd his valiness, this is properly said, for tho he is the strongest creature, he is the clumsiest, and most unwieldy as M. calls him in IV. 345. How comes M. (adds the Doctor) to say that fleec'd THE flocks and bleating rose, as Plants? when he had before told us that the Flocks at once upsprang in perfect forms. But this is the Doctor's mistake, for the the Earth teem'd them perfect forms v. 455. yet they did not upspring at once, as I shew'd in my former Note. The Doctor asks farther, whether the Sheep rose as slowly as Plants grow, or bleating as Plants do. One would think it not very easy to mistake Ms meaning here, which is that they role as thick and as numerous as Plants. And in the last Sentence, tho the Doctor thinks that there is no Verb put to it, yet we are to understand, that the River-Horse and Crocodile rese ambiguous, i. e. of an amphibious and doubtful nature, whether to be reckon'd of the terrestrial or the aquatic kind.

From what has been faid in defence of these twelve Verses, I hope that they may be allow'd to pass for M's, and to be worthy of his Genius.

VER.

VER. 477.

In all the Liveries deck'd of Summer's pride, &c. So the first Editions point this passage, and then the Construction of it is plainly this, And deck'd their smallest Lineaments exact in all the Liveries of Summer's pride. Is not this good Grammar and Sense; but Dr. B. mistaking deck'd for a Participle, and then finding no Verb to be connected by the Particle and to the foregoing Verb wav'd, alter'd the Points and the Text thus.

WITH smallest Lineaments exact; In all the Liveries deckd of Summer's pride, &c.

#### VBR. 482.

not all

Minims of Nature; some of Serpent kind Wondrous in length and corpulence involved Their snaky folds, and added wings

These Verses Dr. B. rejects: he thinks them so plainly spurious, that (as he says) the Editor is here caught in the Forgery. Let us see whether this be the Case or not. Snaky, he says, is meer tautology, i. e. Serpents involved Serpenting Folds. But is not Serpent a more general word than Snake? does it not include all the creeping kind, at least several Animals that are not Snakes, nor have snaky folds? If so, then the Epithet snaky is no Tautology: But what is added wings, says the Doctor? It means, Had wings

MILTON'S Paradife Loft. BOOKVII. 261 wings added to their long and corpulent bodies. Scarcely any thing is more common in Poetry than to speak after this manner, which reprefonts the Creature to be the Gause of that Quality which it only has and possesses. So in Virgil's Georg. II. 335, it is faid of the City of Rome

Septemque una tibi muro circumdedit arces.

Did the City itself build the wall? no, but it had the wall built round its seven Hills.

If M. afterwards in v. 495, &c. mentions the Serpent again, he mentions a particular Species of the Serpent kind; and with a plain view to make Adam more mindful of that Animal which was to work his ruin and destruction. So that all the marks of Forgery which the Doctor discovers here, immediately disappear upon a careful examination of the passage.

The FEMALE Bee, that FEEDS HER HUSBAND DRONE

DELICIOUSLY, AND builds her waxen cells

Dr. B. would throw out part of these Verses. and read thus 

Th' industrious Bee that builds her waxen cells

The Drone (fays he) is not the Bee's husband; and that Bees are all Females, scems an Idle and Idiotical Notion, against the course and rule of nature. But (however that be) both those 252 AREVIEW of the TEXT of

those Opinions had been themsoully maintain'd by Mr. Charles Butler in the 4th Ch. of his curious Treatise upon: Bees, entitled the Feminine Monarchie, printed in 16342 and it seems to have been the prevailing doctrine in M's days. No need then to suspect the Editor's hand here.

VER. 506.

a Creature who not prone

And Brute asother Creatures, but endid With Sanctity of Reason,

Dr. B. finds great fault here, and alters these Verses thus,

a Creature who not prove

To Earth, nor mute, nor bestial, but endow'd

With Sanctity, Speech, Reafon,

I agree with him that M: had Ovid in view, when he compos'd these Verses, Let us see then what are the Doctor's Objections against them. Prone (says he), barely put, does not express what M. aim'd at from Ovid, viz.

Pronaque cum spectent animalia cetera terram. It is true, that Ovid says more than prove: but M. who was perfectly skill'd in the some of Latin words, knew that pronus in Latin sufficiently express'd what Ovid thro' a redundancy of hile had express'd by two more words, spectent terram. Any good Latin Dictionary with surnish the Reader with Examples of Pronus as'd in this sense without any additional word; and M. himself uses it so again in VIII. 433. Why, as other

MILTON'S Paradiff Eight Book VII. 263.

other Creatures, Pays the Dotton! when the Afigels are Creatures neither prone not brute? But does not Owid's Animalia cutera, and Cicero's externs unimantes in his De Leg. 1.1. watrante M's faying as other Creatures? those other Creatures can be none but such as Raphael had been describing the Creation of sand therefore Angels are excluded sufficiently from being understood here. With Santituy and Reafon. Ovid's words are these,

Sanctius his animal, mentisque capacius alte.

And this Verse our Poet had in his mind, no doubt. But, instead of meetly popying from it, he has improved it by expressing Owas meaning in clearer and sewer words, for in Owid the Santtity of the Creature consists in its having Reason; and this M. better expresses by Santtity of Reason. When the Doctor upon second thoughts proposes to read, with Santtity, Speech, Reason, he adds a Circumstance not to be found in the Heathen Poet, and therefore not intended (I presume) by Miston:

VER. SOS.

.11

MIGHT erect

His Stature, and Upright with Front serene Govern the reft.

Dr. B. would have us read

AND lerset

In Stature, and Sublime with Front serene
To Rule the rest;
But

But under this Alteration, when these Verses are join'd to the foregoing ones, there will be a Nominative Case without a Verb, and the Construction will be this, Who to rule the rest, instead of Who might govern the rest, as in the common reading. This Observation effectually overthrows three of the Doctor's changes here. Upright with Front serene (says the Doctor) wants exactness, for upright belongs to the Joints, not to the Front. But the Construction is, Might upright govern with Front serene, the last words depending upon govern, and not upon upright; and then the Objection is at an end.

VER. 538.

This Garden, planted with the Trees of God, Delectable both to behold and taste; And freely all their pleasant fruit for food Gave thee,

Dr. B. proposes to change the places of the second and third of these Verses: but his reason is groundless. How can this stand, says he? Taste the Garden? or taste the Trees? M. means the latter undoubtedly, and to taste of a Tree, is to taste of the Fruit of it. So in I. 2. we have Of that forbidden TREE, whose mortal TASTE and in VIII. 321, 322, 327.

Of every TREE, that in the Garden grows EAT freely.

Of the TREE of Knowledge soun to TASTE.

VER.

## MILTON'S Paradife Left. BOOK VII. 265 VER. 391.

and from work

Now resting, bless'd and ballow'd the seventhe

(As resting on that day from all his work,) But not in silence boly keps

The third of these Verses Dr. B. throws out, as superfluous and dividing what should be close together, viz. hallow'd and holy. But by putting it into a Parenthesis the Doctor's Objection is avoided. M. could not well have lest out this Verse, because it contains the very words of Scripture, Gen. ii. 2, 3. God rested on the seventh day from all his work which he created and made: and God blessed the seventh day and santisfy'd it, because that in it he had rested from all his work.

VER. 605. Than from the GIANT Angels;

Dr. B. reads from the REBEL Angels, thinking that the word giant infinuates as if This was as fabulous as that of fove. But the word infinuates no fuch thing; it is us'd not to express the Stature and Size of the Angels, but that Disposition of Mind which is always ascrib'd to Giants, viz. a Proud, Fierce and Aspiring Temper. And this the Hebrew word gibbor signifies, which is render'd a giant in SS.

VER. 620.

with Stars
Numerous, and every Star perhaps a World
T Dr.

266 AREVIEW of the TEXT, Oc.

Dr. B. fays, rather thus, INNUMEROUS, every Star, &c. But numerous is right, and fignifies many in number. So in X. 397 they are call'd NUMEROUS Orbs.

VER. 639.

Inform'd by Thee MIGHT know

Dr. B. reads MAY know. But then the Syntax is false; because ask'd, in the Perfect Tense, went before in v. 635.



BOOK



## BOOK VIII.

VER. 19.

that feem to roll

SPACES incomprehensible

i. e. roll thro' spaces incomprehensible: But Dr. B. reads with Speed incomprehensible; because (as he says) their distance does not argue the Spaces of the Stars, one being reciprocal to the other: nor does their swift diurnal return argue their spaces, but rather against them. This is true of the distance and the swift diurnal return consider'd separately. But it is as true, that when a Body is at a vast distance and performs its circuit in a day, both these circumstances consider'd together argue that it rolls through Spaces incomprehensible.

#### VER. 24.

One day and night; in all their vast survey

This Verse Dr. B. pronounces spurious. He thinks that one day and night was express'd before

before in the word diurnal, and that instead of one it should be each day and night. But the phrase one day and night is more explicite and particular than diurnal is and the sense is, In the compass of one day and night, so that each is not necessary here.

V ER. 71.

the reft

From Man or Angel the great Architect Did wisely to conceal

Dr. B. reads From HUMAN KNOWLEDGE &c. It cannot be allowed (he says) that the Angels did not know whether the Earth or Sun was in the Center. But I don't think that this is the Question which Raphael means. He had mention'd That before, and by the words the rest, he seems to intend other Points of Enquiry relating to the Heavenly Bodies. And in v, 105, he infinuates as if some things of that kind were unknown even to the Angels, for he says there

the rest Ordain'd for uses to his Lard best known.

VER. 80.

And calculate the Stars; how they will wield &c.

The sense is, And form a Judgment of the Stars by computing their Motions, Distance, Situation &c. as to calculate a Nativity significate form a Judgment of the Events attending it, by computing what Planets, in what Motions, presided over that Nativity. But Dr. B. takes

MILTON's Peradife Lost. Book VIII. 269 calculating the Stars here to mean counting their Numbers. That might be one thing intended; but it is not all. To calculate them is to make a Computation of every thing relating to them: the Consequence of which is (in the Old System especially) Centric and Excentric, Cycle and Epicycle, and Orb in Orb, Dr. B. would have us read

And calculate ITS MOTIONS; bow they'll wield &c.

#### VER. 108.

Tho' numberless, to his Omnipotence,

By numberless may be meant the same with what we find in v. 113. inempressible by nambers; and therefore I don't approve of Dr. B's changing Tho' numberless into Swifter them Thought. If M. had given us Swiftness swifter, the Doctor would have call'd it a poor Jejunity of Stile, as he has done on the like occasion. The difficulty of the Passage (I think) lies in the word Tho', which seems not proper here; because the more numberless the Swiftness was, the more it was to be attributed to Omnipotence. What if we should read So number-less, &cc?

#### VER. 120.

that earthly Sight,

If it presume, might err in things too high.

Dr. B. cries, How can Sight presume, of err? Sensus nen decipiuntur: he therefore reads that earthly Thought &cc. But surely the Sight T 3 may

may err: Dr. B. must allow that it always does, when it looks up to the Sun, Moon, and Stars; unless he will say with Epicurus that they are no bigger than they appear to be to the naked Eye.

VER. 122.

'what if the Sun

Be Center to the World, and other Stars By his attractive virtue &c.

Dr. B. says that either M's Notion or his Expression here is quite besides the Center: he proposes therefore to read thus

what if the Sun Be Center to his System? and his Blanets &c.

But when other Stars here are describ'd as dancing various rounds, and having a wandring course, it is plain that Planets are meant, without their being called so. See my Note on VII, 360. I cannot think that the Dostor's word System would be better here than World is: by World is meant the Sun and the Planets dancing round it. If every fix'd Star be a Sun, and has its Planets, then there may be said to be as many Worlds, as fix'd Stars. But our System is our World, and, when we speak of it, may emphatically be call'd the World.

VER. 129.

THE PLANET Earth, jo steadfast though she seem, Insensibly three different Motions have? Dr. B. would have us read

THIS

MILTON'S Paradife Lost: Book VIII. 271
This very Earth, so steadfast though she seem,
Insensible to Thee three Motions have?

He thinks that M. by faying Planet Earth anticipates the Notion which he is to produce in the next Verse. But M. says a great deal more in the next Verse, than that the Earth is planetary: he ascribes no less than three Motions to it: and therefore he anticipates but one third of what he is going to say there. The Doctor's alteration of the last Verse seems very needless; for how can any body understand insensibly in a universal sense? M. could not mean any more than that it would be insensible to Adam and others living on the Earth; just as the word seem means, seem to Earth's Inhabitants: and therefore he had no occasion to add, to Thee.

#### VER. 141.

SENT from her through the WIDE transpicuous air,

Dr. B. reads

REFLECTED from her through transpicuous air. Sent from her (says he) does not come up to the Notion, which supposes the Light not to be intrinsical, her own; but external and borrow'd from the Sun. But M. gives some intrinsical Light to her, if she is a Planet; for of the Planets he says in VII. 367:

By tineture or reflection they augment Their small PECULIAR.

from the Sun by Tinefure; what they after-

272 AREVIEW of the TEXT of wards convey to other bodies, is not reflected, but properly feat from them.

VER. 145. Her Spots then feest

As CLOUDS: &c.

Dr. B. proposes to read, Her FACE thou seeft Look CLOUDY, &c. The Spots of the Moon (says he) are permanent, and therefore cannot be Clouds. But Mr. Auzous in the Philosophical Transactions for the Year 1666 thought that he had observ'd some difference between the Spots of the Moon as they then appear'd, and as they are describ'd to have appear'd long before; and M. who wrote this Poem about that time, might approve of Auzout's observation, tho' the Doctor and I do not. But (to let that pass) how does the Doctor's alteration of this passage mend the fault, if there be one here ! He thinks that Raphael might talk to Adam of the Cloudiness of the Moon's Vifage, tho' he well knew the contrary to be true, Suppose then that Raphael might take this Unangelike Liberty, yet may not this Excuse serve as well for him, if he express'd himself in the common reading, as in Dr. B's reading? But in the common reading, M. only mistakes, whereas in the Doctor's reading he makes Raphael knowingly deceive Adam in a very gross manner.

VER. 148.
and other Suns perhaps

With THERE attending Moons THOU WELT DESCRY
Dr. B. fays that it is beyond the power of all
Telescopes and utterly impossible to do this.
But

MILTON's Paradife Loft. Book VIII. 273. But Raphael only fays perhaps. And the Doctor cannot be fure that future Inventions may not help mankind to effect what is now impossible to our Telescopes. There is no need then to read with him,

A SUN MAY BE, with HIS attendant Moons.

#### VER. 152.

#### Stor'd in each ORB

Orb (says Dr. B.) is an ambiguous word; it sometimes means the Body of a Planet; sometimes the Orbit of its Course, &c. But does not M. frequently use it in the first sense, as here, and in v. 156? He does so in IX. 109. and in other places, where the Doctor lets the word stand quietly: and why not in this Passage? There is no occasion then to read with the Doctor in this Verse, and in v. 156. Globe instead of Orb.

#### VER. 118.

## LIGHT back to them, is abvious to dispute

I think that Dr. B. very justly objects to the word Light here: for if the fix'd Stars convey only a Glimpse of Light to our Earth, it is too much to say that she returns back to them Light in general, which implies more than a Glimpse of it. The Doctor therefore would read Nought back to them: But this is not agreeable to the Philosophy which M. puts in Raphael's mouth for it is intimated in v. 140. that our Earth does send out Light from her; and if so, then some

274 A REVIEW of the TEXT of of its Light might be seen by a Creature living in one of the fix'd Stars. Suppose we should read LIKE back to them &c. i. e. only a glimpse of Light, just as much and no more than she receives.

#### VER. 185.

On hath bid DWELL far off all anxious Cares
Dr. B. fays that it is too complaifant to Cares,
to provide them a dwelling place: he therefore
reads FLY far off &c. But does Virgil fay less
than this in En. VI. 274. & ultrices posure
cubilia cure? and may not the Doctor as well
object against M's providing Care with a Seat
in I. 601. and II. 303?

#### VER. 264.

Creatures that liv'd and MOV'D, and walk'd, or flew,

Dr. B. reads that liv'd; and CREPT, &c. because moving (he says) is common both to walking and firing. But he mistakes M's meaning here; for the Poet by living and moving alludes to the Scripture-phrase In whom we LIVE AND MOVE, and have our being. Both Verbs make up but one Phrase, and are to be understood (in conjunction) as signifying the condition of an Animal. The same Phrase has the same sense in v. 276, 281. Tho' the Doctor has put a semicolon after liv'd, there ought to be no stop there at all, as there is none in the two other places above refer'd to.

VER.

# MILTON's Paradife Loft Book VIII. 275

VER. 296.

Thy Mansion WANTS thee, Adam, rise;

Rather WAITS thee, says Dr. B. but wants is right: as in v. 365.

Those happy Places thou hast design'd a while To WANT.

VER. 299.

To the Garden of Bliss.

To mend the Accent Dr. B. reads, To PLACE of HIGHER Blifs: but see my Note on III. 584. and V.750.

VER. 369.

With various living Creatures, and the Air REPLENISH'D?

The Comma put here after Creatures (as in the first Editions) makes the Composition not so loose and gaping, as Dr. B. thinks it is: he wou'd read

is not the Earth

And Air with various living Creatures FAIR

&c.

VER. 395.

Much less can Bird with Beast, or Fish with Fowl

So well converse, nor with the Ox the Ape ; Worse then can Man with Beast &c.

Dr. B. would have us read thus,

BUT Ox with Ape CANNOT so well converse, Much

276 A REVIEW of the TREE of
Much less can Bird with Beast, or Fish with
Fowl;
Worse then &c.

But this reading is faulty in the Diction; for it names Ox and Ape without the Article the before them. When M. speaks of General things as Bird, Beaft, and Fish, he drops the Art. cle; but he always uses it, when particular kinds are mention'd: and this Grammar requires. Well, but what is the fault of the common reading? The Doctor says that the On is nearer to the Ape than Bird is to Beaft, &c; so that the Disharmony diminishes by the Order of the Phrase, instead of increasing. This Obiection will be remov'd by considering the sense of the whole Passage, which the Doctor seems not to have consider'd aright. The Brute (says M. v. 391.) cannot be human confort in rational delight, i. c. cannot converse with Man in that way: and then he adds here, Much less can Bird well converse so with Beaft &c. i. e. Less still can one irrational Animal converse in this way with another irrational Animal; not only if they be of a different Species, as Bird and Beaft. Fish and Fowl are; but even if they be of the same Species, as the Ox and Ape are; the most widely different Creatures of any which are of the same Species. But least of all can Man converse in a rational way with any of the Beafts or irrational Creatures. Is not here a very proper Gradation?

VER.

## MILTON'S Paradife Loft. BOOK VIII. 277

VER. 416.

Is no difficience found: not so is Man But in degree;

What rave lense (says Dr. B.) is this perfett in some degree: he calls this reading therefore a rile misprint, and reads But indigent. And yet in v. 642. Raphael tells Adam that he is perfect, which must be understood not in that strict sense in which Adam here calls God perfect sense what M, here expresses by perfect but in degree. So that the reading is sairly justifiable.

VER. 419.
No need that Thou
Should'st preparate:

Dr B. fays that the sense may be rais'd to a higher Speculation not unworthy of Adam, thus,

NEED'ST THOU OR CANST

THOU propagate?

But would it have been worthy of Adam, to have call'd God's Power in question? by no means. M. understood Character better, than to make him talk to God at this bold rate.

VER. 423.

His single Imperfection;

i.e. the Imperfection of him single: See more of this way of speaking in my Note on IV. 129. There is no need then to read with Dr. B. His Imperfection single.

VER.

VER. 446.

as then thou fawift well

Dr. B. reads as YET thou SEEST: he supposes the Birds and Beasts then present to Adam: But why may not we suppose as well that they were gone? this feems intimated in v. 3,3. where it is said they pass d.

VER. 448.

To see bow thou couldst judge of fit and meet. If the former reading is right, this is so too; tho Dr. B. proposes to read canst instead of couldst.

#### VER. 466.

From thence a Rib, with cordial Spirits durm, And Life-blood streaming fresh &c.

Dr. B. reads WITH Life-blood STEAMING fress. Twas too much expence (says he) to have Life-blood stream away and be lost. What, tho' but for a Moment? would the Expence have been much in that short time? and we have no occasion to allow so much time for an Ast of divine Power to be perform'd in.

#### VER. 478.

She disappear'd and left me DARK; I wak'd

Dr. B. reads

She disappear'd and left me. STRAIGHT I wak'd He does not know what to make of Adam's being left dark, when he was fast asleep. But Adam in his Dream, when he was seeing Light, might

MILTON's Paradife Loft. BOOK VIII. 279 might on a sudden see that Light gone, and himself left dark. It is something of the same way of thinking that M. uses in Sonnett. 23. On his deceas'd Wife; after having describ'd her as appearing to him, he says, she fled, and day brought back my night.

VER. 491.
thou hast fulfill'd
Thy Words, Creator bounteous and benign,
(Giver of all things fair, but fairest this
Of all thy Gifts), NOR ENVIEST.

By putting some words of this passage in a Parenthesis it will appear that the Verb enviest is join'd in Construction to thou hast fulfill'd: there is then no such loose Syntax here, as Dr. B. imagines: Nor will the words nor enviest be, too flat for the present Passion (as the Doctor says), if we understand by them, Northinkest this Gift too good for me. See concerning the sense of this word, my Note on I. 259. Dr. B. reads

fairest this

Of all thy Gifts, and dearest.

VER. 502.

Her Virtue and the Conscience of her worth, Dr. B. proposes to read

Her Virtue and her Consciousness of worth,
The word Conscience (says he) is here taken in
a Signification unwarranted by use. But the Fact
is quite otherwise; for in our English Version
of

280 AREVIEW of the Text of

of the Bible the word is often us'd in this sense: thus in Heb. x. 2. Should have had no more Conscience of Shis. I Cor. viii. 7. Some with Conscience of the Idol est. And thus Conscientis is us'd by the Latin Authors, as in Cicero de Senett. Conscientia bene atta vita jucundissima est.

VBR. 504. not obtrusive, BUT RETIR'D The more desirable, or to say all, &c.

Dr. B. has fallen foul upon the Printer or rather upon the Author in his Note upon this Verse; and to set all to rights (as he thinks) he reads bid retire; and for On to say all he reads Bur to say all. If I give the Reader the whole Passage rightly pointed, he will easily see what M. meant, and how strangely Dr. B. has misundestood it: especially if I put some of the words in a Parenthesis.

Her Virtue, and the Conscience of her Worth, (That would be woo'd, and not unsought be wou, Not obvious, not obtrusive, but retird The more desirable), or, to say all, Nature herself, though pure of sinful thought, Wrought in her so, that seeing me she turn'd;

The Verb of this Semence is awaysh, and the Nominative Cases to it are Virtue, Conscience, and Nature. But Dr. B. by placing a full Stop after desirable created much Consustant, and put every Sentence so out of joint, that he was forc'd to make many alterations.

VER.

### MILTON'S Paradise Lost. Book VIII. 281

V ER. 508.

I FOLLOW'D HER: she what was Honour knew, Dr. B. reads

I MADE ADDRESSES: (he WHAT'S Honour knew. But this is in consequence of his foregoing mistake: when the Doctor had once made M. fay bid retire, and had refer'd that retiring to Eve. which belongs only to Worth, he was puzzled with the words feeing me she turn'd; which he understands of Eve's turning back to Adam after she had retir'd from him; and then the Doctor asks, What need there was for Adam to follow her, if the turn'd to him: it is enough (he thinks) to fay, I met her. But from the foregoing Note it appear'd that M's sense is this, Virtue, Conscience, and Nature wrought in her so, that the she was brought to me by her Maker, yet she turn'd from me. Then it is proper to add, I follow'd her &c.

VER. 515.

Joyous the Birds; fresh Gales and gentle Airs For this Dr. B. gives us

Joyous the BEASTS AND Birds: the gentle Gales
He asks, Why the Beasts are left out, as if they
had no share in the Gratulation? I suppose, because the Voices of Birds have more of Melody
and Music (the Language of Joy) than those of
Beasts have. When M. in Book IV. is describing
the Pleasures of Paradise, he in the same

AREVIEW of the TEXT of manner speaks of the Birds and Airs, omitting the mention of Beast's, in v. 264.

The Birds their Quire apply; Airs, vernal Airs.

Attune the trembling leaves.

VER. 326.
THESE delitaties

I mean of Taste, Sight, &c.

Dr. B. reads those: but it should be these, because, it refers to what follows, not to what went before; so the Doctor himself in his Note on VI. 905. fays, This refers to the following Clause, as it should do. See also my Note on L 108.

#### VER. 558.

#### Build in her LOVELIEST

- Dr. B. reads, Build in her ForeHEAD: But the sense is, Build in her being loveliest. This the Doctor pronounces to be ablurd; because we had her Loveliness but ten Verses before. poor reason for so great an Alteration. ness of Mind and Nobleness (he says farther) are by all Greek and Latin Poets plac'd in the Fore-But the they may be feen there, yet they have their Seat more properly in the whole Person, which is here express'd by her loveliest

VER. 576.

Made so adorn for thy delight the more, So awful, that with honour thou may it love Thy mate, who sees when thou art least seen. wise.

Dr.

MILTON's Paradife Loft. Book VIII. 283 Dr. B. pronounces these three Verses interpolated: But they feem to me to contain a beautiful and instructive account of the End, for which God beflow'd on Eve so much of Ornament and Awfulness. The Dr. thinks adorn may be amisprint for adorn'd. I think not; for made, adern'd would not come well together, fince they are both Participles. I rather think that M. chose to risk the Formation of an Adjective Adorn. But to proceed: The last Verse (according to the Doctor) is not to be endur'd: it infinuates, he thinks, that Eve even then cou'd be a Filt, a Spy on her Husband to find out his blind side. This is the Light which the Doctor places this Verse in but it is to be seen in a much better Light. It only meant to infinuate to Adam, that he ought never to carry his Love so far as to be guilty of Folly and Indiscretion. because Eve wou'd see it to be what it was, begaufe fife could not help observing his Imperfestions. It is one thing to see a foolish action or behaviour, and another thing to look out and watch for it: this latter is the Character of a Spy, but it is the former which Raphael meant here.

. V.E.R. SOO.

be Reason, and is judicious, is the Scale
By which to heavenly Love thou mayst ascend,
Here is a strange Verse Gays Dr. B.) both
for Measure, Elegance, and Sonse. Reason is
shrunk into one Syllable. True, and so it is

in I. 248. The Doctor asks, What has judicious Love to do here, when Adam had not two Mistresses, that he might make a discreet choice? What an Objection is this! To be judicious means here to choose proper Qualities in Eve for the Object of Love; to love her only for what is truly amiable: not for the sense of Touch whereby Mankind is propagated, v. 579, &c; but for what Adam found higher in her Society, human and rational, v. 586, 587. There was no occasion then for the Doctor to call this a horrible fault of the Press, and to correct the Passage thus,

hath his Seat
In Reason: UNLIBID'NOUS is the Scale &c.

#### VER. 622.

Whatever pure thou in THE body enjoy'st

So the two first Editions: the later ones have thou in THY body: for which Dr. B. wou'd read, EMBODIED Thou. The sense is, whatever pure thou enjoy ft in the body, we enjoy without Bodies; for we find no obstacle of Membrane, Joint or Limb.

VER. 627.

Union of Pure with Pure Desiring; nor restrain'd conveyance need As Flesh to mix with Flesh, or Soul with Soul.

The two last of these Verses Dr. B. would throw out: he has several Objections to them; but they will be all answer'd by considering the sense of the Passage. Raphael had said that Spirits mix total; that is one Circumstance, in which they differ

MILTON's Paradife Loft. BOOK VIII. 285 differ from Men: here he adds another Circumstance of their difference, viz. they are so unrestrain'd that they need no Conveyance, i. e. need not move to meet one another, as our Flesh does to mix with other Flesh, and one Soul with another Soul, mediante corpore. In sewer words, Spirits (says Raphael) not onlymix total, but they mix at a distance and without approaching each other. This is M's sense; and now that unintelligible Stuff (as the Doctor calls it), need conveyance, as Soul to mix with Soul, is become very easy to be understood.

VER. 637.

Thine and of all thy Sons The weal or wee in Thee is plac'd.

As if his daughters (says Dr. B.) were not equally concern'd in the future weal or woe. He therefore reads all thy RACE: but is it possible that any man should understand Sons here to exclude Daughters? In all Languages this way of speaking is us'd: the Scripture, which M. chiefly imitates, is so full of it, that every Concordance to the Bible will supply us with Instances enough. M. himself often uses the word Sons in this sense, as in XL 348. where it stands without Censure. See my Note on V. 389.

VER. 644.

whom Adam thus Follow'd with Benediction. Since to part,

Go, heavenly Guest,

What's

What's here, fays Dr. B. ? Adam give Reneadiction, his Bleffing, to en Archangel, when the left is blefs'd of the better? But Bone diction does not lignify Bleffing there in the fanse which the Doctor gives to the word & Bepedicere Demino, to blefs Gadis a common Phrase in Religious Offices. And so in a lower Sense men may be said to bless Angels; for Benediction is (properly speaking) only giving them good Words, or withing them well, hee Plalm 109. 17. In this sense therefore it is not improper to be used towards Superiors. About what stile is that (says the Doctor), since to part? It means, since we are to part. If the expression is abbreviated, so was the Time of Raphael's stay with Adam. He was just upon the point of going, and therefore Adam might choose brevity of Speech, that he might express all he had to say before the Archangel withdrew himself. No need then for Dr. R's Emendation of this fort.

Follow'd with VALEDICTION, DOATH to part.

#### VER. 652.

So parted they: the Angel up to Heaven From the thick Shade, and Adam to his Bowre.

Dr. B. says that this last Verse is a slip of Forgetfulness, and that all that Conversation was in the Bowre, which they had now quitted v. 644. Why then the thick Shade, as if they were in the Bowre still? and why Manneton do his Bowre, if he was never out of it? The Doctor having ask'd these Questions proposes the last Verse thus,

# MILTON'S Paradise Lost. Book VIII. 287.

Adam to ruminate on past discourse.

But all these Objections and Alterations are founded upon a slip of Forgetfulness in the Doctor. Adam's Bowre or close recess (as in IV. 708.) or inmost Bowre (as in IV. 738.) was at the end of a thick Shade, occasion'd by a Walk under Trees leading to it; See IV. 720, 721. and V. 137, 299. It was under this thick Shade that Adam entertain'd Raphael, V. 367, 377. So that Raphael might be said to go up to Heaven from the thick Shade, and Adam to return from thence to his Bowre; because the thick Shade, under which they both sat and talk'd, was not the Bowre, but only led to the place which was properly the Bowre.



BOOK IX.

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# BOOK IX.

#### VER. 1.

### Where God or Angel Guest

R. B. says, that God did not partake rural repast with Adam, and therefore he thinks that the Author gave it, where social Angel Guest, &c. But social is useless here, because familiar sollows in the next Verse. The Sense seems to be this; where God, or rather the Angel sent by him and acting is his Proxy, us'd to six samiliarly with Man as with his Friend, &c. Hence Raphael is call'd Adam's Godlike Guest, V. 351.

#### VER. 4.

# permitting him the while

VENIAL discourse unblam'd:

Dr. B. believes the Authorgave it Mensal Difcourse, i. e. table-talk, colloquia mensalia; because Venial (as he thinks) gives a Check to the Freedom of Discourse, and lessens the Familiarity and Condescension. But Adam says to Raphael in VIII. 201.

Of something not unseasonable to ask,
By sufferance and thy wonted favour deign'd.

X and

AREVIEW of the TEXT of and Raphael in reply, v. 228. speaks thus to Adam, Say therefore on: Both these Passages sufficiently shew, that Adam's discourse was venial.

# VBR. 10.

### and judgment given, That brought into this World a world of Woe,

Dr. B. would throw out this last Verse, boldly pronouncing it to be spurious: but (the I dislike the Verse) I am as fully persuaded of its being genuine, as He can be of the contrary. Tis false, (he says) that the Judgment given by Heaven brought Woe into the World, for it was Man's Disobedience, which, I. 3.

## Brought Death into the World and allow Wee.

Thus the Dr. thinks to prove his Affertion: but Man's Disobedience brought Woe into the World only consequentially; the immediate Cause or Occasion of it was the Judgment given, for upon That Sin and Death (as the Poet represents it in Book X.) presently set out upon their Journey towards this World. Besides, if we throw out the Verse, as the Doctor would persuade us, then Sin and Death will seem here mention'd as on the part of Heaven, and this will look too much like ascribing them to God as his immediate Acts.

VER. 12.

and MISERY

Death's Harbinger

Dr.

MILTON's Paradife Loft. Book IX. 291
Dr. B. reads Malady; because, as there is Mifery after Death, so there is Misery which does
not usher in Death, but invoke it in vain. But
by Misery here, M. means Sickness, Disease,
and all sorts of mortal Pains. So when in XI.
Michael is going to name the several Diseases in
the Lazar-house represented to Adam in a Vision, he says, v. 475.

that theu mayst know What Misery the masstrance of Eve Shall bring on Men.

#### VER. 18.

Or Neptune's Ire on Juno's, that salong Perplex'd the Greek and Cytheréa's Son.

Dr. B. has made several Objections to these Verses and the three foregoing ones: but they are so insignificant I think, as not to justify a particular Examination of them all. Ishall only mention one of them: he puts a Comma after Ire, and none after Juno's (contrary to the first Editions), and then asks what M. meant by Juno's Ire, thut long perplex'd the Greek, when on the contrary the Greek (Ulysses) was her Favourite all along. But now that the Sentence is pointed right, it appears to be Neptune that so long perplex'd the Greek, and Juno that so long perplex'd Cytheréa's Son or Eneas. If any Alteration here were necessary, I should choose to read

Or Neptune's Ire and Juno's, &c.

bc-

Decause in the next Verseit is not or, but and Cytherea's Son.

#### VER. 44.

unless an Age too late, or cold Climate, or years damp my intended Wing

Dr. B. asks, what is the meaning of an age too late? furely M. (he fays) could not think the World is superannuated, and Men's natural Powers diminished: he therefore (to the dispraise of our Language, which he calls an impolite Gothic Tongue) chooses to have us read,

unless a Language Rude, ar cold Climate, &c.

But certainly He that wrote an age or two after the Augustan Age, may be properly said to have written in an age too late. And to satisfy the Reader that this is what M. meant, I shall give him a Quotation from our Author's Prosaic Writings. In his Treatise entitled, The Reason of Church Government, &c. Part II. phg. 222. Edit. Toland. he has these words,

"As Tasso gave to a Prince of Italy his "Choice, whether he would command him to

" write of Godfrey's Expedition against the In-"fidels, or Belisarius against the Gothes, or

" Charlemain against the Lombards; if to the

"Instinct of Nature and the Imboldning of Art ought may be trusted, and that there is no-

" thing adverse in our Climate, or the Fate of

" this Age, it haply would be no rashness from

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" an equal diligence and inclination, to present the like Offer in our own ancient Stories."

### VER. 63.

The space of seven continu'd Nights he rode With darkness; thrice the Aquinostial Line He circled, four times cross'd the CAR of Night: From Pole to Pole, traversing each Colure:

Dr. B. pronounces that here must have been some Consussion by Interlines. Satan could not (says he) traverse the four Columes by going from Pole to Pole; that's done by circling the Equinoctial: And Car of Night must have been a mistake of the Printer's, he thinks, instead of Cone of Night. He therefore would alter and invert the Verses thus,

four times cross'd the Cone of Night From Pole to Pole; thrice th' Equinoctial Line Circled ENTIRE, traversing each Colure:

But when M's meaning in this Passage is rightly understood, there will be no room for the Doctor's Objections. It is very true, that he, who goes from Pole to Pole in one straight Meridian line, does not traverse either of the Colures, supposing the Earth to rest upon its Axle; but the Doctor seems to have forgot, that while Satan was going from Pole to Pole, the Earth with its Colures was turning round upon it's Axle, and the Car of Night perpetually moving onwards; if therefore he kept all the while within the Shade of Night, he must have

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mov'd (not in a straight Line) but according to the motion of that Shade. The effect of which must have been, that he travers'd the two Colures. As for the Doctor's Objection to Car of Night, which he thinks an Error of the Press for Cone of Night, it may be answer'd by observing that the ancient Poets sometimes represent Night as riding in a Chariot drawn by Horses. So Statius in Theb. II. 59.

Sopor obvius illi

Noctis agebat equos.

And Claudian in Bell. Gildon. v. 223.

Humentes jam Noctis equos Lethaque somnus Frana regens &c.

#### VER. 79.

and in length

West from Orontes to the Ocean barr'd At Darien;

Dr. B. would throw out here six whole Verses, beginning at the 77th and ending at the 82d, because (as he says) M. here tells us again by Particulars, how Satan did those things once, which we knew before, were done, the one three times, the other sour. But it is enough to justify the Poet, that what he had said before in general, he here branches into Particulars: nor does he here describe Satan as doing these things but once, (which is a main part of the Doctor's Objection): he only says that he had search'd all these Places named; he does not tell us how often. But (says the Doctor)

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for Orontes he meant Euphrates. I think not: for the Poet seems to have mention'd Orontes, because it was a River, to the Westward of Eden, running into the Mediterranean: and the Course of the Mediterranean carries the Sailor on through the Ocean to Darien in America. Euphrates was according to M. (I think) the Western Bound of Eden, but there was no necessity for Him to mention the very nearest River; especially when Orontes falling into the Mediterranean gave the Poet a better Opportunity of describing the Western Course of the Ocean. To the Doctor's Objection that all Regions were then nameless, it may be answered that M. could not possibly speak of any Countries without giving them the names by which they were afterwards known. And he has apologiz'd for himself, (as Virgil had done in the same manner, An. VI. 777.) by putting these words in the Angel's mouth in XII. 140.

Things by their names I call, tho' yet unnam'd.

#### VER. 85.

### Most opportune might serve his WILES,

Dr. B. reads Guile: but Guile and Wile are the fame Words originally, only the first is written and pronounc'd after the French manner, the latter after the English; as are Guarrant, Warrant, Guerre, War, and a great many others. Satan (says the Doctor) aim'd but at one Wile. He aim'd indeed but at one End; but he tried more Wiles than one to attain that End. In

X 4 'v.

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v. 667. it is faid that he put on a new Part: and in X. 11. Satan's Wiles are spoken of in the Plural Number. And in the Argument of this Book M. has these Words, The Serpent now grown bolder with MANY WILES and Arguments, &c.

#### VER. 107.

As God in Heaven
Is Center, yet extends to all; so Thou
Centring RECEIV'ST FROM all those Orbs: &c.

Dr. B. says that the Comparison runs backwards; God, centring, extends to all; the Earth, centring, receives from all. But why must the Comparison be understood as design'd to go farther than between God and the Earth, as both centring? All things have a relation to both of them; tho the manner of that relation is very different, in as much as the one extends to all, the other only receives from all. This is agreeable to what the Poet had said in v. 106. In thee concentring. So that I see no occasion for reading with the Doctor,

fo Thou Centring YET REACHEST all those Orbs:

VER. 130.

and HIM destroy'd, Or won to what may work his utter loss, For whom all this was made; &c.

M. had said before, Plurally, To make others miserable; and therefore Dr. B. thinks that Him

MILTON'S Paradife Loft. BOOK IX. 297 Him is here indefinite, and would read, And MAN destroy'd, &c. But Him is not indefinite here; the Construction is, HIM——for whom all this was made.

#### VER. 137.

What he Almighty stild, SIX NIGHTS AND DAYS Continued making

Dr. B. thinks, that because Satan was imprison'd close in Hell all the time of the Creation. VIII. 240. he could not have known the Six Days Work. But might he not have learn'd that Circumstance, after his setting out from Hell, either from Chaos, or from Uriel the Angel of the Sun, or rather from Adam and Eve? M. represents him in IV. 400. as taking the Shape of several kinds of Beasts, and being near our first Parents for some time, to mark what he might learn of their State. No need then of the Doctor's reading Days many and Nights, which inverts the order and puts the Days before the Nights; whereas in the account of the Creation, Gen. i. the Evening is always mention'd before the Morning.

#### VER. ISI.

### With Heavenly Spoils, our Spoils.

It could not come so from the Poet, says Dr. B. He therefore would have us read *Plumes*. But surely *Spoils* might come from the Poet, if this be the Sense of the Passage, viz. endow'd with Powers and Qualities which were lost and forseited

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forfeited by Heavenly Beings, and (what is more aggravating) loft and forfeited by Us. In this way of understanding the Passage, the word Spoils may stand properly in both places, and the last part of the Sentence rises in Sense upon the former.

#### VER. 163.

O faul descent! that I who erst contended With Gods to sit the highest, am now constrain'd Into a Beast, and mix'd with bestial Slime This Essence to incarnate and imbrute, That to the highth of Deity aspir'd.

Dr. B. has three several Objections to this Passage, as it now stands, in three several Notes: but I shall examine all in one. First he says, that constrain'd into a Beast is a vitious Expression, and not the Author's own. But yet the Author has us'd much the same Phrase again in his Treatise upon Education (to Mr. Hartlib) where he speaks of being constrain'd into a Persuasion. We may reject then the Doctor's reading,

am now constrain'd,

Inclos'd in Beaft, and mix'd &c.

To justify which he says, that the Construction is not, Constrain'd into a Beast; but Constrain'd to incarnate. But why may not the Construction be this? Am now constrain'd into a Beast, and (am) mix'd with bestial Slime to incarnate and imbrute this Essence. Thus the Sense and the Syntax too will stand good. The Doctor objects

MILTON's Paradife Loft. Book IX. 299 objects still farther, and dislikes the word incarnate, as if appropriated to our Saviour: but this Word is not at all apply'd to Him in the Scriptures, and in other Writings it is sometimes apply'd to the Devil, as when Shakespeare and others say, Devil incarnate. Lastly he would throw away a whole Verse, That to the highth, &c. as a spurious one: for this he gives his Reasons. He says, that this Verse is the same with, if not worse than, what went before, contended with Gods to sit the highest: but surely Satan's Ambition is more fully and strongly express'd, when he says that he aspir'd to the highth of Deity, than when he only says, that he contended with Gods, that he might sit the Highest; since highth of Place was not all the highth of the Deity. He says again, that Satan's Essence did not aspire, it was his Mind, his Person. Aspiring is proper to the Mind, and that only; but by a figurative Way of speaking, the Doctor here applies it to Satan's Person: why then by the same Figure may it not be apply'd to his Effence? What the Doctor means by this Line's abscinding what follows, I don't understand; for the Ambition mention'd in the next Line, has an immediate relation with the aspiring to the highth of Deity, mention'd in this Verse.

VER. 169.

who aspires, must down as low As high he soar'd,

Rather

Rather must sink as low (says Dr. B.), because it is better to have some Verb in the Opposition than the Adverb down. But yet this way of speaking is agreeable to what M. says in X. 503. But UP, and enter now into full bliss. In both places the Adverbs are us'd as Verbs, or some Verb of motion is to be supply'd in the Sense.

#### VER. 181.

where soonest he might find The Serpent: Him fast sleeping soon he found There's soon again (says Dr. B.) in the next Verse'; read therefore rather, where LIKELIEST he might find. But there is not only an Accuracy and Propriety, but often a Beauty, and sometimes a Force in using the same word twice in such a case as This, where the last consirms the truth of the sirst; thus in v. 244, 246 we have

our joint HANDS

Will keep from Wilderness-till younger HANDS, &c.

in v. 220.

while so NEAR each other thus all day Our task we choose; what wonder if so NEAR Looks intervene

in v. 462.

His FIERCENESS of the FIERCE intent it brought: and in v. 811, 812.

Heaven is high, High and remote to see from thence distinct

In

MILTON's Paradise Lost. BOOK IX. 301 In all which Passages the same word occurs twice, and the Doctor has chang'd that, which is the last, for some other word. I mention this here, because I shall take no more notice of most of these Passages, when I meet with them in the course of these Remarks.

#### VER. 194.

when all things that breath,
From Earth's great Altar fendup silent praise,
&c.

Dr. B. says that all things that breath are all Animals, and not Plants, which (as he thinks) the Sense requires here. I agree with him in thinking that the words express all Animals; but then I think that M. intended to speak of Animals here, and not of Plants. He means all Creatures meerly Animal, or as he calls them in v. 199. Creatures wanting Voice. The breath of these seems here describ'd, as the selent Praise and the gratefull Smell sent up to the Creator from the Earth's great Altar. There is no need then to read, as the Doctor would have us, when all Plants and Herbs, &c. efpecially when we consider that, Flowers growing upon Plants, ought not to have been so particularly distinguish'd from the Flowers before spoken of. And for the reasons already given, there is as little need to follow the Doctor in changing (in v. 199.) CREATURES wanting Voice, into NATURE wanting Voice. Such Creatures as had breath, and wanted nothing but Voice, seem to be the Creatures meant in both Places.

VER.

#### VER. 202.

for much their Work outgrew The HANDS dispatch of Two gard ning so wide.

Dr. B. says that *hands* is superfluous here, for what other could be imagin'd? he suspects therefore that M. gave it

The SCANT dispatch of Two, gardning so wide. But may not scant be thought as much superfluous, since the word outgrew implies that every degree of dispatch in them was scant and too little? If it be a good Objection against hands that the word might have been spar'd, then the following places of M. should (methinks) have undergone the Doctor's pruning; v. 207. till more HANDS aid us:

and v. 244.

These Paths and Bowers doubt not but our joint HANDS

Will keep from Wilderness with ease.

### VER. 227.

Sole Eve, Associate sole,

Sole Associate (says Dr. B.) is very well, but Sole Eve would deserve in Reply Sole Adam: he therefore pronounces that M. gave it, O Eve, and quotes two Passages for the Legality of this sorry Interjection O, join'd to Eve. But, as she had her name Eve upon account of her being the Mother of all Living, Gen. iii. 20. the Epithet

MILTON's Paradise Lost. Book IX. 303 Epithet Sole is as properly apply'd to Eve as to Associate.

VER. 244.

THESE Paths and Bowers doubt not but our joint hands

The first Editions have These, whereas the later Editions which Dr. B. follows, have The.

VER. 246.

till younger HANDS e'er long

Assift us.

Dr. B. fays that we had joint bands two Lines before: he believes therefore that M. gave it

till younger HELP e'er long.
Assist us.

But we may be certain that belp assisting could not come from M's mouth. See my Note on v. 181.

VER. 250.

And foort retirement unges sweet return.

Urges fweet (says Dr. B.) are words which sceme to fail the Author's Intention, because Long Retirement more urges return, than Short. But the Sense is; Retirement, tho' but short, makes the return sweet: the word urges is to be refer'd to Retirement only, and not to the Epither, which Adam seems to annex to it, only because he could not bear to think of a Long one. In the Doctor's reading

And sbort retirement sweetens next return

the

AREVIEW of the TEXT of
the Epithet next is plainly superfluous; for what
return but the next can possibly be meant?

#### VER. 289.

## Adam, misthought of Her to Thee so DEAR?

Dr. B. says that these words express Adam's Affection to Her, and not Her's to Him, as the Sense requires: he therefore reads, — to Thee so TRUE? But M. gave it dear, and made Eve here allude to what Adam had said of her in v. 227.

to me beyond

Compare above all living Creatures DEAR.

If I am fo dear to you, as you faid, how can you thus think amis of me? This was a good Argument in Eve's Mouth.

### VER. 312.

### while shame, THOU looking on,

The Construction, in Dr. B's opinion, requires the Ablative Case, and therefore he reads THEE looking on. But M. almost every where (I think) uses the Nominative Case, tho' the Doctor has generally chang'd it to the Ablative, as in the following places: v. 829, 883, 1147. X. 267, 1001. XII. 228. Which Passages I mention here once for all.

#### VER. 314.

Would utmost Vigour raise, and rais'd UNITE.

i.e. Shame, if you look'd on, would raise my utmost

MILTON's Paradife Lost. Book. IX. 305 utmost Vigour; and, when That was rais'd, would unite it to my Wisdom, Watchfulness and Strength (mention'd in v. 311, 312.) What occasion is there then for Dr. B's reading, and rais'd uphold, and for his asking, whether by unite is meant unite to Eve's Vigour?

#### VER. 318.

So spake DOMESTIC Adam in his care.

And matrimonial love

Dr. B. pronounces domestic Adam to be so absurd as not to want or deserve his Animadversion: and therefore he reads,

So Adam spake PATHETIC in his care, &c.

But I must confess my self unwilling to part
with domestic here; because the Epither seems;
to allude to what Adam had said in \$1.232.

nothing lovelier can be found In Woman, than to ftudy Houshold good, And good Works in her Husband to promote. Domestic in his care, may signify here one who has a careful Regard to the good of his Family; and all this Speech of Adam's was intended for the Security of his Wife.

#### VER. 333.

find Peace within,
Favour from Heaven, our Witnes's from th'
EVENT.

And what is Faith, Love, Virtue unassaid Alone, without exterior help sustain'd?

Liet us not then suspect our happy State, &c.

Y

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Dr. B. says that here has been miserable Work by the Amanuensis. He is fully persuaded that M. design'd the Passage thus, changing event into assault, and inverting the Order of two of the Verses;

find Peace within,

Favour from Heaven our Witness, from th' Assault

Alone without exterior help sustain'd.

And what is Faith, Love, Virtue unassaid?

To the common reading the Doctor objects that Faith, Love and Virtue, sustain'd alone, and without exterior help, are ennobled, not difparag'd by being so sustain'd; and he asks, how they can be sustain'd at all, if they are unassaid, as the present Reading afferts? But these Objections of the Doctor's feem to owe their rise to hisputting a Semicolon after unassaid, as he has done in his Edition, tho'in the first Editions there is no Point there at all. And there should be none; for the Sense is this; What is Faith, Love, or Virtue, when not try'd alone, and unfustain'd with any exterior help? The Construction is not (as he thinks), sustain'd alone and without exterior help; but alone, and sustain'd without exterior help.

VER. 345.

Nothing imperfect or deficient left Of all that he created, much less Man, OR ought that might his happy State secure.

So the first Editions, giving us Or, not Of in the third Line, as Dr. B's Edition does: There

**W23** 

MILTON'S Paradise Lost. BOOK IX. 307 was no occasion then for the Doctor to change the second Line to, In all that he created, meerly because Of (as he says) follows in the next Line.

VER. 386.

Soft she withdrew, and like a Wood-nymph light

Oread or Dryad, or of Delia's Train
Betook her to the Groves, but Delia's self
In gait surpass'd and Goddess-like deport,
Tho not as she with Bow and Quiver arm'd
&c.

Dr. B. would throw out almost all this Passage, and reduce it to one Verse thus,

Soft (be withdrew, and HASTEN'D to the Groves But what are the Faults which he finds in the Passage? he thinks walking as light as Delia, or the Wood-nymphs to be no commendation. But furely without this circumstance, there can be no easy, graceful Walk; and the ancient Poets thought this a Commendation, or they would not so frequently have put it into their Description of Delia and the Wood-nymphs walking. He next quarrels with the words, Tho' not as the with Bow, &c. as it (lays he) Delia's (i.e. Diana's) carrying a heavy quiver at her back, made her walk the more gracefully. But who ever told the Doctor that Diana's Quiver was a heavy one? Virgil (whom M. here had in his Eye) in his An. I. 499, &c. having faid, Exercet Diana choros, goes on to describe her thus, illa Pharetram fert humero. If she could

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could dance with a Quiver at her back, surely she could walk with it more easily. M's Sense is not (as the Doctor supposes), that Eve had a siner gait than Delia herself, tho' she had no Bow and Quiver: But it is this; she surpass'd Delia in her gait and Goddes-like deport, tho' in one respect she differ'd from her; for she was arm'd only with Garden-Tools, not with a Bow and Quiver which Diana us'd to carry.

### VER. 393.

To Pales or Pomona, thus adorn'd, Likest she seem'd, Pomona when she fled Vertumnus, or to Ceres in her Prime, Yet Virgin of Proserpina from Jove,

These four Verses Dr. B. rejects as the Editor's Manufacture. Let us examine his Objections to them. For Likeliest (says he) he meant likest. So he did, and so the first Editions give it, as the Doctor might have seen, if he pleas'd, because the first Edition was before him. He objects farther that Eve, who was before like the Wood-nymphs and Delia, is here likest to Pales or Pomona, or Ceres: all unlike one another, and yet Eve is like them all. But he feems not to observe that Eve is here compar'd to the latter. three, upon a different account, than she was compar'd to the former. She was liken'd to the Wood-nymphs and Delia, in regard to her gait; but now that M. had mention'd her being arm'd with Garden-Tools, he beautifully compares her to Pales, Pomona and Ceres, all three Goddesses

MILTON's Paradise Lost. BOOK IX. 309 Goddesses like to each other in these Circumflances, that they were Handsome, that they presided over Gard'ning and Cultivation of Ground, and that they are usually describ'd by the ancient Poets, as carrying Tools of Gardening or Husbandry in their Hands: thus Ovid in Metam. XIV. 628. says of Pomona

Necjaculo gravis est, sed aduncâ dextra FALCE The Doctor objects again, and says that Eve is not here said to be like Pomona always, but when she fled Vertumnus, who would have ravish'd her. But M's meaning is, that she was like Pomona, not precisely at the Hour when she fled Vertumnus, but at that time of her Life, when Vertumnus made his Addresses to her. i. e. when she was in all her perfection of Beauty, as describ'd by Ovid in the place above-cited. the Doctor's greatest Quarrel is with the latter part of these four Verses? Ceres in her Prime, sayshe? What? have Goddesses the decays of old Age. and do they grow past their Prime? And yet it is very frequent with the old Poets to describe their Gods as passing from Youth to old Age. Juvenal says in Sat. VI. 15.

sed Jove nondum

Barbate

Virgil describes Charon thus, En. VI. 304.

Jam senior; sed cruda Deo viridisque Senectus. And again we have in Æn. VII. 18. Saturnusque Senex.

Y 3

But

But what Monster of a Phrase (says the Doctor) is that Virgin of Proserpina? And I confess that it is one of the most forc'd Expressions in this whole Poem: probably our Poet was led into it, by imitating the like Phrase of some Italian Poet. But the Sense is plain enough, viz. that she had not yet borne Proserpina, who deriv'd her birth from Jove: for the like use of the word from, when other words are to be supply'd in the Sense, see II, 542, and VIII. 213.

I have met with some Gentlemen, who thought that the last of these Verses ought to be read thus,

## or to Ceres in her Prime Tet Virgin, OR Proserpina from Jove.

And this Reading at first sight is very apt to please and persuade one of its Genuineness, because it frees the Text from that hard expression, Virgin of Proserpina: but when we consider the matter farther, it will be found that M. could never have intended to compare Eve with Proserpina, because she had nothing to do with Husbandry or Gardening, on account of which only this Comparison is introduc'd.

### Ver. 401.

To be return'd by Noon amid the Bowre, And all things in best order, to invite, &c.

Here feems to be a Want of a Verb before all things, &c. Dr. B. therefore reads

To

MILTON's Paradife Lost. Book IX. 311
To be return'd by Noon, AND AT the Bowre
HAVE all things in best order, to invite
But if it be necessary to insert the word have, I
would read thus with less Alteration,
And all things in best order HAVE, to invite

## VER. 408.

Such ambush hid among sweet Flours and Shades

So the first Editions; but in the latter ones it is printed *laid*, by a mistake; and Dr. B's follows them.

## VER. 417.

where any tuft Of Grove or Garden-plot more pleasaut LAY, Their tendance or Plantation for delight,

i. e. where there lay any more than ordinarily pleasant tuft of Grove or Garden-plot, which was what they either tended and prun'd, or had planted there for their delight: This seems to be M's Sense here. But Dr. B. says, that Plantation must needs be wrong; because it was unnecessary in Paradise, where all Fruits and Sweets grew natural: but M. again reprefents Eve as planting and fetting Flours in Paradise, v. 438. and if Flours there, why not a Garden-plot here? Again the Doctor having left out the Comma after lay, tells us that to say, A Tuft of Grove lay their Tendance, is not English: it is none to be sure, if he supposes lay to be an Active Verbhere; but the Comma Y 4 put

put after it in the first Editions, sufficiently shews it to be a Verb Neuter: and then lay, their tendance is the same with lay, being their tendance. Tis good Poetical English in this Sense, and therefore we need not follow the Doctor in changing the passage thus,

more pleasant CALL'D Their tendance or ATTENTION for delight.

### VER. 436.

THEN VOLUBLE AND BOLD, now bid, now seen Among thick-woven arborets and sours

Dr. B. professes not to see any affinity between volubile and bold, or how they can come together: and therefore despairing to make good Sense of those words, he offers this in their room,

Now cautious, now bold; now bid, now feen, &c.

But methinks I can help the Doctor to M's meaning, which he too might have seen, if he had not put a Comma after seen, contrary to the first Editions. The Sense is, while Satan, inclos'd in Serpent, was traversing the walks of Cedar, Pine or Palm, he was then voluble and bold: but now he was hid, and seen only among the thick-woven arborets and flours: in these latter he did not creek himself much from the ground: but among those Trees he went boldly rolling himself upon his hinder parts, which is express'd more fully in v. 496.

nat

MILTON's Paradise Lost. Book IX. 313
not with indented wave,

Prone on the ground, as since; but on his rear; Circular base of rising Folds

## VER. 437.

and flours

IMBORDER'D on each bank, the hand of Eve.

Dr. B. believes that M. gave it Imbroider'd, proper to thick-woven. But imborder'd is the right word according to Bp Kennet, who in his Glossary to his Parochial Antiq. in v. Bordarii says, Some derive it from the old Gall. Bords, the limits or extremes of any extent: As the Borders of a County and the Borderers or Inhabitants in those Parts. Whence the bordure of a Garment, and to imborder, which we corrupt to imbroider\*.

#### VER. 439.

Spot more delicious than those Gardens seign'd Or of reviv'd Adonis, or renown'd Alcinous, host of Laertes' Son, Or that, not mystic, where the sapient King Held Dalliance with his fair Egyptian Spouse.

Dr. B. would throw out these 5 Verses. His reasons are these. The Gardens of Adovis and Alcinous are confess'd here to be but feign'd: then why (says he) were they brought in at all? what Deliciousness can exist in a Fable? and what compare between Truth and Fiction? strange Objection! as if it was not sense to say, that this Spot, the handy-work of Eve, (M. is not speaking

<sup>\*</sup> See also Furegiere's Fr. Dictionary on the Words Brodeur and Embordurer.

fpeaking here of all Paradise) was more delicious than those Gardens of Adonis and Alcinous are feign'd to be. The Accounts of those two feign'd Gardens do really exist, tho' the Gardens themselves perhaps never did: and with these accounts this Spot is very justly compar'd, as M. had before in V. 341. alluded to the Gardens of Alcinous, which Homer describes so beautifully in Ody (f. lib. VII. But the Doctor farther objects, and thinks his Objection will fully detect the Editor's Forgery: For he says, that there never was extant, or even feign'd, any magnificent and spatious Garden of Adonis. To prove this, he says that xnmoi 'Addits . frequently mention'd by Plato and Plutarch, were nothing but portable earthen Pots with some Lettuce or Fennel growing in them, and thrown away the next day after the yearly Festival of Adonis: whence the Gardens of Adonis grew to be a Proverb of Contempt, for any fruitless, fading, and perishable Affair. Thus far the Doctor, and he is so far right. Notwithstanding which M. is to be defended for what he says of the Gardens of Adonis. For why did the Grecians on Adonis's Festival carry these small earthen Gardens about in honour of him? it was because they had a tradition, that, when he was alive, he delighted in Gardens and had a magnificent one. For proof of this, we have Pliny's words XIX. 4. There is nothing that the Ancients admir'd more than the Gardens of the Hesperides, and those of the Kings Adonis and Alcinous. Antiquitas nihil prius mirata

MILTON'S Paradise Lost. BOOK IX. 315
est quam Hesperidum HORTOS, ac regum AdoNIDIS & Alcinon (It may be wonder'd how
the Doctor could forget this). Hence it was
that our Spenser in his Fairy Queen B. III.
Cant. 6. describes at large the Gardens of Adonis; and so does the Italian Poet Marino in his
L'Adone: and Huetius in his Demonstr. Evangel. Prop. 4. cap. 3. §. 3. says of the Greeks,
Regem Adonidem Hortorum cure impense
fuisse deditum narrantes.

VER. 457.

Her Heavenly Form, Angelic, but more soft, and feminine, So the first Editions, with a Comma after foft, and that helps us to find the meaning of the Paffage, which is this; Eve's form was Angelic, but it was more soft than the form of Angels is, and it differ'd likewise from theirs in that it was feminine; whereas they were Spirits Masculine X. 890. Dr. B. objects several things to the common reading. Eve's form (says he), it feems, was Angelic, not in Metaphor, but in Reality, for that's the Affair here. But why may not Angelic be spoken Metaphorically, as well as Heavenly, which certainly is fo? Again, the Doctor seems not to think it true, that Eve was more foft than the Angels were: because M. speaks elsewhere of the Soft Essence of the Angels as in I. 423. But the Softness of the Essence of Angels is a very different thing from what M. here means by the Softness of Eve's form, viz. something looking soft to the Eyc,

Eye, not feeling soft to the Touch: in this particular Eve's form might excel that of the Angels, and yet she might have been a fit Mate for her Husband; which Dr. B. says she would not have been, if she had been more soft than the Angels were. Dr. B. supposes the word more to relate to feminine as well as to soft; but that is a mistake of His, arising from his omitting to put a Comma after soft, as in the first Editions.

When the Doctor has gone thro'all his Objections, he offers us this reading as most cer-

tainly given by M.

# Her Heavenly Form ADAMIC, but more soft and feminine,

What? Heavenly and Adamic (or Earthly) in the same Breath? But I shall say no more of this Emendation, having sufficiently shew'd (I think) that Angelic is justifiable: only it may be farther observ'd here, that when in Book V. Eve is telling Adam how one tempted her in a Dream to eat of the forbidden Fruit, she represents him as speaking to her thus, v.74.

Here happy Creature, fair Angelic Eve.

VER. 465.

of ENMITY disarm'd, Of guile, of hate, of envy, and revenge.

Dr. B. is again coining of words, and for enmity he gives us Devilism. But why? it is (he says) because enmity and hate are so much of one and the same nature, that it is hard to make

MILTON's Paradife Lost. BOOK IX. 317 two of them here. And yet M. does the same thing elsewhere, as in II. 500.

Live in HATRED, ENMITY, and strife. and II. 336.

But to our power Hostility and HATE.

VER. 475.

Hate, not Love, NOR hope Of Paradise for Hell

So the first Editions: but Dr. B. and the other late Editors have it OR hope.

VER. 490.

though terror be in Love

And beauty, not APPROACH'D by stronger hate.

Dr. B. says that terror or Love approach'd by bate seems not to reach up to the Poet's Intention. He therefore would read oppos'd or subdued. But approach'd is not only a word used elsewhere by M. on like occasions, as in v. 535. and VNI. 546. but it suits well with his meaning, which is this: A beautiful Woman is approach'd with terror, unless he who approaches her has a stronger harred of her, than her beauty can beget Love in him.

V E.R. 503.

Pleasing was his shape, And lovely, never since of serpent kind Lovelier, not those that in Illyria chang'd Hermione and Cadmus, or the God

In

318 AREVIEW of the TEXT of
In Epidaurus; nor to which transform'd
Ammonian Jove or Capitoline was seen;
He with Olympias, this with her who bore
Scipio the highth of Rome. With tract oblique
&c.

Dr. B. throws out almost all this Passage and reads thus

Then lovely, tho' not fince. With tract ablique &c.

Let us hear his chiefObjections and examine them. Hermione (says he) is a mistake for Harmonia. But Harmonia, the Wife of Cadmus, is called Hermione too; and Faber in his Latin Thefaurus speaks of her under the Name of Hermione. as well as Harmonia. But did those Serpents (says the Doctor) change Hermione and Cadmus? or were not these, who were Man and Woman once, chang'd into Serpents! But we may excuse this as a Poetical Liberty of expression: 'tis much the same as the Critics have obferv'd in Ovid's Metam. 1. 1. where formas mutatas in nova corpora stands for corpora mutata in novas formas. In both places the changing is attributed, not to the Persons chang'd, but to the Forms or Shapes into which they were changed. If this may not be allowed to pass, yet I see no reason why the Construction may not be this, not those that in Illyria (were) chang'd, viz. Hermione and Cadmus &c. Or perhaps this; not those that Hermione and Cadmus chang'd, where chang'd stands for chang'd to.

MILTON's Paradise Lost. Book IX. 319 to, as in X. 540. we have the same way of speaking,

for what they saw, They felt themselves now changing.

But two Jupiters is something strange, says the Doctor: and yet Cicero de Nat. Deorum. III. 21, tells us of three, tho' we want only two, to excuse our Poet. Lastly, he objects to the calling Scipio the highth of Rome. But this expression is much of the same nature with Ovid's Summa ducum Atrides? Amor. 1. 1. el. 9. v. 37. and with Cicero's expression Apex senectutis est auctoritas. de Senect. The Italians, whose Expressions M. often imitates, use altezza in the same Sense, if I remember aright.

## VER. 558.

for in their Looks

Much Reason, and in their Actions oft appears.

Dr. B. reads

And in their Actions Reason oft appears.

He objects to Reason's being here crush'd into one Syllable: but see my Note on VIII. 590.

#### VER. 563.

How cam'st thou Speakeable of Mute:

Dr. B. reads vocal thus instead of speakeable: because (as he says) speakeable, in common use, is not What can speak, but what can be spoken. But why may not the word speakeable be

be form'd and us'd in the first of those senses, as well as delettable and passable &c. which signify able to delight and able to pass?

## VER. 591.

## Round the Tree

ALL other Beafts that saw, with like desire Longing and envying stood, but could not reach.

Dr. B. says that Elephants, Camels &c. could have reach'd the fruit from the ground; and Cats, Squirrels, &c. could have climb'd the Tree for it. He therefore reads Some other Beasts that saw. But if none of those Beasts which the Doctor names, happen'd to be then present and saw what the Scrpent did, M. may be allow'd to say All: not all Beasts, but all Beasts that saw.

#### VER. 601.

# though to this shape RETAIN'D

Dr. B. says that M. gave it restrain'd: but we say restrain'd from any thing, not to it. At least retain'd to is more justifiable than restrain'd to.

#### VER. 631.

# He leading swiftly roll'd

To mischief swift.

Dr. B. reads NIMBLY roll'd, because fwist comes again so soon afterwards: but there is a beauty and force in the common reading, which the Doctor's has not: it is not said meerly fwist in the last Verse; but To mischief swift; where the sense rises

MILTON's Paradife Lost. Book IX. 321 rifes by repeating the same word with a new circumstance added to it. See my Note on X. 532.

## VER. 673.

Stood in himself collected, while Each Part, Motion, each Act won Audience ere the Tongue;

Dr. B. says that this Passage has not M's Character, nor Turn. Motion (he thinks) should have each before it as well as Part and Act: and he asks, What is each Part and each Act, before he had spoke a word! He therefore would have it,

Stood in himself collected whole, while each Motion, each Air won Audience ere the Tongue; But Att is right, and is explain'd by M. himself in v. 668. to be what an Orator puts himself into, before he begins to speak;

#### in Act

Rais'd, as of some great matter to begin.

But I cannot so easily answer the Doctor's Objection to *Motion*'s being destitute of each; not do I understand how any *Part* of the Orator, consider'd by itself and meerly as a Part, could win Audience. I suspect therefore that an s in the Copy was mistaken for a Comma, and that M. gave it,

while each PART's
Motion, each Act won Audience ere the Tongues
It was the graceful Motion of each Part of him,
and not the Parts themselves, that won Audience
Z and

and Attention. If it should be objected to me, that it is not usual with good Poets to leave the Genitive Case thus at the end of a Verse, and put the Nominative Case into the following one: I allow that it is not very usual; but yet it is sometimes done, and M. himself does it in V. 273.

in the Sun's

Bright Temple &c.

VER. 713.

So shall ye die perhaps, by putting off Human, to put on Gods:

Dr. B. reads God: but in the preceding Verse we have Gods in the same sense,

I of brute Human, ye of human Gods.

VER. 727.

What can your Knowledge hurt HIM? or this Tree Impart against HIS Will, if all be HIS?

Dr. B. says that M. had said Gods in all the Argument before, and therefore designed here, What can your Knowledge hurt THEM? or this

Impart against THEIR Will, if all be THEIRS? But M. had said God in v. 692, and 700: and I think he uses the singular Number in the very next preceding Sentence, v. 722.

Who enclos'd Knowledge of Good and Evil in this Tree? So that Him and His here refer to Him, who enclos'd &c.

VER. 774. Under this Ignorance of Good and Evil, Of God or Death, of Law or Penalty?

Dr.

MILTON'S Paradise Lost. Book. IX. 323

Dr. B. thinks it somewhat shocking to make Eve here say, Ignorance of God, after Conversation both with Raphael and Messiah himself. He is persuaded that the Author gave it, Of Sin or Death, &c. But M. seems to speak here of God or Death with reference to what sollows Law or Penalty: and therefore the meaning may be, not an Ignorance of the Being and Nature of God, but an Ignorance, a present Ignorance, of God as Governor of the World, and as such giving a Law and annexing a Penalty to it. Or perhaps as Creator of the World; for the Serpent had rais'd a Doubt whether God had created the World in v. 718.

The Gods are first, and that Advantage use On our belief, that all from them proceeds. I question it: for this fair Earth I see, &c.

VER. 803.

Till dieted by Thee I grow mature
In Knowledge, as the Gods who all things
know;

Though others envy what they cannot give: Dr. B. fays that others in this collocation looks like the Nominative, and makes the meaning dark and ambiguous. He reads therefore

YET GRUDGE TO others what they cannot give:
But M. seems to have intended others for the Nominative. In v. 770. Eve had said That one Beast, which first hath tasted, envies not &c: and therefore here when she says Though others envy &c. we may suppose her to mean Z 2

the Gods, though she omits (in decency) to name them, because she was accusing them. There should be a Semicolon after know, as in the first Editions; not a Comma, as in the Doctor's: for the opponent Parts of the Sentence are, Till dieted by Thee—Though others envy: not, who all things know—Though others envy, as the Doctor seems to understand it.

## VER. 815.

Our great Forbidder, safe with all his Spies About him.

Dr. B. declares fafe to be pure Nonsense here, and therefore alters the Verse thus,

Our great Forbidder's Eye, with all his Spies &c.

But safe signifies here as in the vulgar Phrases, I have him safe, or he is safe asleep: where not the Safety of the Person secured or asleep is meant, but the Safety of others with respect to any danger from Him. This is indeed a Sense of the Word not usual in Poetry; but common Speech will justify it so far, as to make the Doctor's Emendation unnecessary.

#### VER. 908.

How can I live without thee? how forego
Thy sweet Converse and Love so dearly JOYN'D

&c?

i. e. the fweet Converse and Love of Thee so dearly joyn'd to Me. See more Instances of this way of speaking in my Notes on IV. 129. and VIII.

MILTON's Paradife Loft. BOOK IX. 325 VIII. 423. Dr. B. not observing this says that M. gave it joy'd, the same with enjoy'd; as appears from v. 1166. But the Alteration is needless. The Sense of this last Verse is again found in v. 969.

link'd in love so dear.

VER. 983.

but I feel

Far otherwise th' Event; NOT Death, but Life Augmented,

The first Editions and others have, NOT Death: but Dr. B. has printed nor, and put not into the Margin, as one of his Emendations.

VER. 1057.

naked left To guilty Shame He cover'd, but his Robe Uncover'd more. So rose the Danite strong &c.

Thus the first Editions: Dr. B. has very rightly put a Colon after Shame, but (with that alteration) he still pronounces the words He cover'd &c. to be outragious Nonsense. Adam (says he) had no Robe yet; and without it how could he cover? But with the Doctor's leave, Shame is here made a Person (as again in v. 1097.) and this Shame is he, who cover'd Adam and Eve with his Robe; but this Robe of his uncover'd them more: i.e. tho' they were cloath'd with Shame, yet they thereby more discover'd their Nakedness. This seems to have been M's Thought; and, if it be not one of Z 3

the most just and best chosen, yet at least it may escape the Censure of Nonsense.

VER. 1062.

They destitute and bare
Of all their Virtue, silent and in face
Confounded; long they sat, as strucken mute.

Dr. B. has pointed these Verses thus: and complains that *They* comes twice, whereas the Verb is but one: *They* destitute, *They* sat: He therefore reads,

They destitute and bare Of all their Virtue silent SAT, in face Confounded;

But there will be no ground for the Doctor's Objection, if we point the whole Passage according to the first Editions, thus,

So rose the Danite strong Hercúlean Sampson from the Harlot-lap Of Philistean Dalitah, and wak'd Shorn of his Strength, They destitute and bare Of all their Virtue: silent and in face Confounded long they sate &c.

By putting a Colon after Virtue, and only a Comma after Strength, as in the first Editions, or a Semicolon as in the others, it soon appears that the Verb rose is to be supply'd before destinate and bare &c; and that those words contain the Application of the preceding Similitude, and are accordingly to be join'd to them and separated from what follows them.

BOOK



# BOOK X.

VER. 2.

AND how He in the Serpent had perverted Eve,

R. B. does not know, what the word and does here, because this perverting was the despiteful Ast mention'd before, not a second Act: he therefore reads,

how HE,
He in the Serpent had perverted Eve,

But in the first Verse the despiteful Ast of Satan was only mention'd in general; the and here introduces two particulars of that Act, viz. that Satan in the shape of a Serpent had perverted Eve, and that Eve had perverted her Husband: so that the Passage is unexceptionable.

VER. 13.
not to taste that Fruit.

WHOEVER tempted:

Dr. B. calls Whoever a mistake in the Pronunciation, for However: but M. seems to have given it Whoever, in reference to Foe or seeming Friend spoken of in v. 11.

Z 4

VER.

#### VER. 16.

And manifold in Sin, deserved to fall.

Dr. B. calls this a forry Line. What's manifold in Sin, says he? The Divines, especially those of M's Communion, reckon up several sorts of Sin as included in this one Act of eating the forbidden Fruit: and that is what M. meant by this Phrase. But (says the Doctor) deserv'd to fall, founds more like Deserv'd to be guilty, than Deserv'd to be punish'd. M. meant, no doubt, Deserv'd to fall from their State of Happiness in Paradise. This is so obvious, that we may throw away the Verse which the Doctor would give us in the room of this,

Denounc'd on Disobedience, Death and Woe.

## VER. 62.

And destin'd Man HIMSELF to judge Man fall'n.

Dr. B. says that the Context requires Thy self: I think not: Himself is full as good, if not better; for the Context is, and sending Man himself, &c.

#### VER. 71.

I go to judge On Earth these thy Transgressors; but thou know'ft,

WHOEVER judg'd, the worst on Me must light.

Dr. B. alters here Whoever to However, without any reason given for it. I have a reason against it, which is this: The Construction will

not

MILTON's Paradife Lost. Book X. 329 not allow that However judg'd should signify, However the Transgressors shall be judg'd, which is what I suppose the Doctor meant by this Expression; but However the worst is judg'd, which was never M's meaning. Whoever judg'd refers to what is said before, I go to judge &c. and to what follows in v. 75.

not repenting, This obtain Of right, that I may mitigate their doom. On me deriv'd:

VER. 160.

Confessing soon, YET not before ber Judge Bold or loquacious

Dr. B. reads and: but the Opposition between confessing soon, and bold or loquacious seems to require yet: she was quick and ready to confess, yet she was not bold or loquacious.

VER. 164.

He proceeded on th' accus'd Serpent though BRUTE, unable to transfer The Guilt.

So the first Editions, without Dr. B's Semicolon after Serpent. The Doctor would read Mute: why? because he was the subtlest of all Beasts: but a Brute, a Beast never so subtle, is incapable of speaking. The Sense is, though Brute, and therefore unable to transfer &c. We have Brute Serpent again in v.495. See also IX. 166.

VER. 219.

And thought not much to cloath his Enemies.

Dr.

Dr. B. says that this Line is certainly of the Editor's Manufacture, and quite superfluous; because it divides what is naturally connected, and changes the Sentiments, from a Family under a gracious Father, to the condition of Enemies. But I don't see that it divides any natural Connexion: and as for changing the Sentiments, it does it to a Beauty, not to a Fault: for it shews more Goodness in a Man to cloath his Enemy, than only one of his Family. M. seems to have had in his thoughts what St. Paul says Rom. 5. 10. When we were Enemies, we were reconcil'd to God thro' the Death of his Son. Milton again had much the same Sentiment, when he makes Adam say in v. 1059. Cloath'd us unworthy.

## VER. 229.

Mean WHILE, ERE thus was find and judg'd on Earth,

Dr. B. says, Rather thus,

Mean TIME, WHILE thus was fin'd and judg'd on Earth,

because (as he says) the Sequel shews that Sin and Death perceiv'd by Instinct Satan's success in the Temptation, and did not stir in view of the Design. Very true, but wide of M's meaning here: for the word ere relates only to the Circumstance of Sin and Death's sitting within the Gates of Hell, mention'd in the next Verse; and not to the Speech which Sin is going to make, and which is clearly distinguish'd from that Circumstance by the words, who thus now to Death began. v. 234.

#### VER. 268.

# Of carnage, prey INNUMERABLE;

Dr. B. reads unmeasurable: but prey being a Noun of Multitude (as the Grammarians term it), innumerable may be properly join'd to it; as M, says elsewhere, innumerable sound and innumerable force. See my Note on III. 147.

## VER. 284.

and with Power (their Power was GREAT) Hovering upon the WATERS, WHAT they met Solid or slimy,

First Dr. B. reads their Power was LENT, but great is full as good a reading. Next he changes the Waters, what, into th' Abys, whatere. Let us hear his reason. A wild Abys (says he) as Chaos is describ'd in II. 912.

Of neither Sea nor Shore, nor Air, nor Fire, is not so properly here call'd Waters. But That is the description of the whole Realm of Chaos; whereas by the Waters here is only meant some part of it. This is soon after in v. 301. called the foaming Deep, and a Frith in II. 919. Part of Chaos is likewise in VII. 216. called Waves, and afterwards in v. 234. the watry calm. These Expressions will fully justify Waters here.

VER. 293.

The aggregated Soil.

Dr. B. reads Staff: because he thinks that it was

was not Soil, till Death had harden'd and fix'd it with his Mace. But in v. 286, it is said that some of it was folid; it was therefore Soil: and That, Death by fixing it, did not harden (as the Doctor would infinuate), but made it cease any longer to float.

## VER. 296.

THE REST his look

Bound with Gorgonian RIGOR NOT TO MOVE, AND with Asphaltic Slime; broad as the Gate, Deep to the roots of Hell the gather'd beach They fasten'd

A difficult Passage, which Dr. B. perceiv'd and try'd to mend thus,

THEN his look

THE FABRICK with Gorgonian Power FAST bound,

As with Asphaltic Slime. Broad as the Gate, &c.

But he did not observe, that M. by the words the rest, meant those Substances, which were not sold or Soil, but were soft and slimy. v. 286. And Death is here described as not binding fast the Fabric (the foundation of that was but yet laying), but as hardening the soft and slimy Substances, and fixing them (like the Soil) for the Foundation of his Bridge. To Gorgonian Rigor, the Doctor objects that the Rigor or Hardness was not in the Gorgon's look, but in the Object turn'd into Stone. And so it may be understood here—— a rigor such as was caus'd by

MILTON'S Paradife Lost. BOOK X. 333 by the Gorgon's look. M. has the Authority of Claudian for expressing himself thus,

Again, the Doctor objects to And with Afphaltic Slime, because then the Construction would be, His look bound it with Slime. I agree with him that this could not come from M. But then I think the Doctor's change of And into As does not sufficiently mend the Passage; for does it not lessen the Thought to say, that it was bound with Gorgonian Power as with Slime? even Asphaltic Slime had not that binding power, which Fable supposes the Gorgon's look to have had.

Thus I can see that neither the common reading nor the Doctor's are free from great Exceptions. There is only one way (I think) in which all these Difficulties are to be got over, and that is by changing two of the Points in the Passage and reading thus;

the rest his look
Bound with Gorgonian rigor not to move.
And with Asphaltic Slime, broad as the Gate,
Deep to the roots of Hell, the gather'd beach
They fasten'd;

The first part of the Passage, ending at move, I understand as relating only to the hardening the soft and slimy Substances: and all therest teems to relate to the fastning the soundation with Asphaltic Slime to the Roots of Hell. I may be mistaken in my Conjecture; but this Reading (methinks)

334 AREVIEW of the TEXT of (methinks) bids fairer for the true one, than eighter of the other two.

### VER. 308.

From Susa his Memnonian Palace high CAME TO THE SEA

Dr. B. would alter the last words to, All Persa brought. But the Circumstance of the Vastness of his Army makes no proper part of the Similitude here; he is introduc'd only as having made a Bridge over the Hellespont.

## VER. 328.

Betwixt the Centaure and the Scorpion steering His Zenith, while the Sun in Aries Rose:

Dr. B. puts a Comma after Steering; but there should be none; for the Sense is, steering to his Zenith, or upwards, towards the outside of this round World, from whence he had come down, v. 317. Besides the Doctor instead of rose, reads rode: but it was Evening, when Messah came and pass'd the Sentence on the Transgressors, v. 92. and after that Sin and Death made the Bridge in little Space, v. 320. so that the Sun might be rising in Aries, when they met Satan steering his Zenith. And this is consirm'd by what follows here, in v. 341, &c.

## VER. 368.

Thou hast atchiev'd OUR liberty consin'd Within Hell gates till now;

. What?

MILTON's Paradife Lost. BOOK X. 335 What? Liberty consin'd in Hell? a meer contradiction, says Dr. B. He therefore reads Us, us confin'd till now in Hell. But our is the same as of us: and M. means, the Liberty of Us confin'd till now in Hell. See more instances of this in my Notes on IV. 129. VIII. 423. and IX. 908.

## VER. 391.

and made one Realm

Hell and this World, ONE Realm, one Continent

Of easy thorough-fare.

So the first Editions, and all others (I believe) till Dr. B's. He has put a Comma after Realm in the first Verse, and printed the second Verse thus,

Hell and this World OUR Realm,

Tho' in the Margin he has plac'd one, as a Conjectural reading of his own.

## VER. 397.

You two this way, among these numerous
Orbs

All yours, right down to Paradise descend.

This is the reading and pointing of all the Editions before Dr. B's, which gives us in the Text,

Ye two this way among these numerous Orbs, All yours, &c.

And he proposes to change these numerous Orbs into those lucid Orbs: that there may be an Antithesis

Antithesis between the Darkness mention'd before, and lucid here. But Satan and They
were then among the Orbs, v. 328, 411. and
therefore he must have said these; besides, Orbs
frequently in M. stand for Stars, and therefore
lucid is imply'd in the Word Orbs without expressing it: for proof of this, see my Note on
VIII. 152.

## VER. 433.

or Bactrian Sophy from the Horns Of Turkish Crescent,

Dr. B. says, Better thus,

or Bactrian Sophy FLED FROM TH' Horns Of Turkish Crescent,

But from is often us'd by M. without expressing the Participle, which yet is to be supply'd in the Sense. See II. 542. VIII. 213. and IX. 396.

## VER. 475.

Toil dout my uncouth passage, forc'd to RIDE Th' untractable Abys's

Dr. B. says that the Author gave it—forc'd to TRIE, &c. But does that come up to M's Intention? Was trying all that Satan did? No, he rode it. If he rode it (says the Doctor), he could not toil so much, as he talks on. But the toil was not meerly in the riding an Abyss; it was in the riding an untractable one.

## VER. 524.

Scorpion and Asp, and Amphisbæna dire, Cerastes horn'd, Hydrus, and Ellors drear, &c. These

MILTON'S Paradife Loft. Book X. 337 These, and several Verses which follow, Dr. B. throws quite away. He dislikes M's reckoning Scorpion and Asp among the Serpents, and thinks them rather Insects: But Pling VIII. 23. numbers the Alp among the Serpents; and Nicander in his Theriac. gives both the Scorpion and the Asp that Title: so does Lucan, from whom our Poet seems to have taken his Catalogue of Serpents; for in Book IX. of his Pharfalia, he gives us the Names of all these Serpents mention'd by M. except the Ellops. But what is the Ellops? Dr. B. says that the Editor has here discover'd himself to be an ignorant Fellow, the Ellops being no Serpent, but a Fish, and one of the most admir'd too, the Acipenser. But Pliny (from whom the Doctor learn'd this) only says of the Acipenser, that some People call it Elops; quidam eum Elopem vocant. IX. 17. he does not tell us whether he thought that they call'd it by a right name or no. But if they did, might there not have been a Serpent of that name too? That there was, we have Pliny's own Testimony in XXXII. 5. where he tells us of the Remedies to be used by those, who were bit by the Elops, and other Serpents, à Chalcide, Ceraste, aut quas Sepas vocant, aut ELOPE, Dipsadéve percussis. Nicander too in his Theriac. mentions the Elops, Tws Exomas, Albuás Te &c. After these Authorities I hope that the Doctor will allow M. to mention the *Ellops*, as a Serpent, without making this an Article against the Genuineness of the Passage.

A a

VER.

VER. 532,

They all

Him follow'd, issuing forth to th' open Field,

Dr. B. observed that issuing forth comes again

Dr. B. observes that issuing forth comes again afterwards in the fourth Verse, and therefore he reads here,

Him follow'd, Guard Deform, to th' open Field,

But that Verse runs thus, In Triumph issuing forth; where the Addition of In Triumph heightens the Thought and improves it, and makes the issuing forth not the same thing as here. See my Note on IX. 631.

VER. 556.

Tet parch'd with scalding thirst and hunger fierce,

Tho' to delude them sent, could not abstain: Dr. B. says that in proper Construction, the Thirst and Hunger are here said to be sent to delude them, not the fair Fruit, as M. meant. But I think that M. meant (what his Words express), that the Thirst and Hunger were sent to delude them; and that those Appetites were rais'd in them on purpose that they might be deluded by eating of the fair, but deceitful Fruit. No need then for the Doctor's reading the last Verse thus,

FROM THAT SO TEMPTING BAIT could not ubs-

VER. 568.

DRUG'D as oft

With hatefullest disreliss writh'd their Jaws
Mr.

MILTON's Paradife Lost. BOOK X. 339 Mr. P. H. the first Commentator on this Poem, explains drug'd in such a manner as to shew that he understood drudg'd by it: but drug'd is a Metaphor taken from the general Nauscousness of Drugs, when they are taken by way of Medicine.

VER. 571.

not as Man

Whom they triumph'd once LAPST.

Dr. B. reads Once, whom they triumph'd FALL'N. But is there not as good an Opposition of the Sense between oft fell and once lapst, as between oft fell and once fall'n, since lapst is the same as fall'n? Besides, M. always places the Accent in the Verb triumph upon the second Syllable, as may be seen in v. 186. and in IX. 948. XII. 452.

VER. 572.

Thus were they plagud And worn with Famine, Long and ceastess hiss; Dr. B. reads,

With Thirst and Famine dire, and ceaseless his;

Worn, (he says) is flat and low, after plagu'd: but plagu'd in the Metaphorical Sense is only vex'd and tormented; an Idea below that of worn or wasted away. He asks, why Thirst is omitted, tho' mentioned before, and less tolerable than Famine? it is, because Famine more properly, at least sooner and more visibly, wears Men away than Thirst.

Aaz

VER

VER. 580.

And fabled how the Serpent, whom they call'd Ophion with Eurynome, the wide-Eucroching Eve perhaps, had first the rule Of high Olympus,

Dr. B. quarrels with the suppos'd Editor again here, and charges him with inserting seven Verses, beginning at the 578th and ending at the 584th. His chief Objection is, that Eurynome is here explained the wide-encroching Eve. He asks, where she encroch'd; and seems to doubt whether the Greek Word, which means wide-inhabiting or wide-ruling, can signify wide-encroching. By wide-encroching I suppose that M. meant here, extending her power and rule beyond what she should, as the word signifies in XII. 72. This was M's explication of the word Eurynome; but is no Epithet of Eve, if we put a Comma after wide-encroching, as I think we should. The whole Passage (I believe) is to be pointed thus,

And fabled how the Serpent, (whom they call d Ophion) with Eurynome the wide-Encroching (Eve perhaps) had first the fule Of high Olympus,

VER. 586.

Sin there in Pow'r before,
Once actual, now in body, and to dwell
Habitual habitant;

The Sense is, that before the Fall Sin was in Power, or potentially, in Paradise; that once,

MILTON's Paradise Lost. BOOK X. 341 viz. upon the Fall, it was actually there, tho not bodily; but that now, upon its Atrival at Paradise, it was there in body, and dwelt as a constant Inhabitant. The Words in body allude to what St. Paul says Rom. 6. 6. that THE BODY OF SIN might be destroy'd. There is no reason then for pronouncing this Passage to be unintelligible, as Dr. B. does, who offers this reading instead of the present one,

Sin there in Pow'r before, Now Actual, now imbodied, thence to dwell Habitual habitant;

VER. 596.

Whom thus the Sin-born Monster answer'd soon:

Dr. B. says that Sin-born, when Death speaks to his Mother Sin, is improper, for it signifies no more than her Son: he reads therefore the GRIESLY Monster, &c. But will not this Objection equally lie against v. 602. where Sin is call'd the incestuous Mother, tho' it is Sin that is going to speak to her Son Death? and yet the Doctor has no quarrel with this latter Expression: nor need he have blam'd the former.

VER. 600.

all too LITTLE SEEMS

To stuff this Maw, this vast unhide-bound Corps.

Dr. B. alters this Pallage into,

Aa 3

all

# 342 A REVIEW of the TEXT of all 18 YET too SMALL.

To fuff this Maw; THAT'S EMPTIED, WHILE IT'S FILL'D.

He says that M. seems here to have forgot himfelf, by representing Death as a vast corpulent Monster, whose capacious Maw can never be cram'd; whereas in v. 264. he had call'd him a moagre Shadow, and had in II. 669. describ'd him as a Shadow rather than a Substance. But M. is consistent with himself, when this Passage is understood aright: for his Corps was vast, tho' lean, (as appears from the Description of him in Book II.), and the Skin of it was loose and capable of being stretch'd out to a great extent, which is the meaning of unhide-bound: nay it was the more capable of it, because he was so meagre.

#### VER. 636.

Through Chaos hurld, obstruct the mouth of Hell

For ever, and SEAL up his ravenous Jaws.

Dr. B. says that Sin and Death could not obstruct and seal up the mouth of Hell, either by their own Power, or in their Intention; and therefore for obstruct he reads thou stop's, and in the next Verse seal's. But M's meaning is that Sin and Death were to do this by the Power and Intention of God, when his Son should so hard them thro' Chaos, as that they would obstruct the mouth of Hell and seal it up for ever by being fix'd there immoveably.

VER.

## VER. 641.

He ended; and THE HEAVENLY Audience loud Sung Halleluiab,

Dr. B. reads and to HIM the Audience loud &c; without this (says he) it is not said to whom they sung; and the words next, to the Son v. 645. shew that they sung before to Him, to the Father. But this Objection is founded upon the Doctor's not observing the force of the word Halleluiah, where Jah signifies to God, the Father; and therefore there was no need of to Him. See VII. 634.

## VER. 646.

by whom

New Heaven and Earth shall to the Ages rife,

Or down from Heaven descend.

Dr. B. reads

New Heavens and Earth shall out of Ashes rise,

But I have shew'd in my Note on H. 335. that M. almost every where uses the Jewish Phrase of Heaven and Earth, to express our World; and he is warranted in so doing by Rev. 21. 1. There is only one place (XII. 549.) where he uses the Plural Heavens, and then he does it meerly that he may stick to the Words of St. Peter in 2 Ep. and 2 ch. If (says the Doctor) we don't read Heavens here, we shall have Heaven descending from Heaven: but is not Heavens

vens descending from Heaven full as blamcable as the common reading? The truth is, that we are to understand Heaven and Earth here conjunctively to fignify the World; and then it will be Sense to say, That a new World will descend from Heaven. Again, why must we read out of Albes, when the Doctor owns that to the Ages is plaufible? the sense may be to the Millennium (as he explains it), to the aurea secula. But I am rather of Opinion that M. meant here not the Millennium, but the State of things under the Gospel, to which the word Ages is applied in Eph. 2.7. and 3.5. and in Col. 1. 26. In this sense the Messiah seems to be call'd in the preceding Verse, Destin'd Restorer of Mankind: This seems to be the New Heaven and new Earth, and the New Jerusalem, which St. John in Revel. 21. saw descending from Heaven. And if this be M's sense, then we may easily see what he meant by rising to the Ages; and then out of Ashes will be wrong here, because this state of things is prior to the Conslagration of the World.

VER. 655. from the South to bring

Solftitial Summer's heat

Have a case (lays Dr. B.) of going too far South to bring Summer's heat, the Regions near the Southern Pole being as cold as those near the Northern: he therefore reads

from the TORRID ZONE

Salstitial Summer's heat

But

MILTON's Paradife Loft. BOOKX. 345 But the word Solfitial seems sufficiently to determine, from how far South M. meant that this Summer's Heat was brought: viz. so far from the South as the Sun is, when he is in the Summer's Solftice, or about 23 3 degrees southward.

#### VER. 662.

Their Influence malignant when to shown 3

Dr. B. reads when to shep, thinking it too strong to say that the fix'd Stars, at such a distance from the Earth, showr their Influence on But if they by their rising or falling with the Sun prove tempestuous, i. e. raise tempests upon Earth (as is said v. 664.), they may well be said not only to shed, but to showr their Influence upon Earth.

## VER. 664.

To the Winds they set Their Corners, when with bluster to confound Sea, Air, and Shoar, the Thunder when to rowle

With terror through the DARK Aerial Hall.

Thus the first Editions, and I think all others, before Dr. B's appear'd: and they give the true reading, whereas he would read,

To the Winds they GAVE Their Orders, when with blufter to confound Sea, Air, and Shore: To Thunder, when to roll With terror through the WIDE Aerial Hall. Let us hear his Reasons for altering the Text.

The Winds (says he) as distinguish'd from one another.

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another, had their Corners and Quarters fet before the Fall: but this Affertion is directly contrary to what M. tells us in v. 695 &c. He asks. what is meant by their Corners, WHEN with bluster to confound? But the Sentence is to be thus supply'd, set their Corners and taught them when with bluster &c: and the same Elleipsis we have in v. 660. Or if this should not be approved of, I had much rather read (as the Doctor proposes) fet their Corners, WHENCE with bluster to confound &c. -the Thunder WHENCE to roll. It may be wonder'd at, how the Doctor came in the next Verse to change the Thunder when to roll, into, To Thunder, when to roll; fince roll is plainly an Active Verb here. and Thunder is the Accusative Case after it. As little reason has he to change dark in the last Verse into wide; for since he allows that the Aerial Hall or Sky is darken'd, by the Clouds that attend and cause Thunder, the Sky may as well be said in Poetry to be then dark, as darken'd.

# VER. 673. Like distant breadth to Taurus

Dr. B. says that M. gave it THROUGH Taurus. I believe not, because M. says in the next Verse but one, To the tropic Crab.

VER. 684.

and not known

OR EAST OR WEST:

Dr. B. reads to rise ar set: for the Sun (says he) would have gone through all the Stages of 2

MILTON's Paradife Loft. BOOK X. 347 East and West. But supposing the Sun to have rounded the Horizon, i, e, to have moved in the Aguator only, (which is the Case put here), how could an Inhabitant near the Poles have measur'd the Sun's Journey by East and West? East and West are known to us, only by the Sun's Rising and Setting; or by turning our Faces to the North (found by the Bear-Star), and reckoning the Point on our Right Hand to be East, that on our Left to be the West. Now an Inhabitant near the Poles could have neither of these ways of distinguishing East and West: not the first, because the Sun would never have Rose or Set to Him: not the last, because being Himself plac'd at the North Point, he could not turn his Face to it, so as to make any Judgment by his Right and Left hand. The Consequence of which is, that the Sun would not (in respect of him) have known or East or West, because they could not have been diffinguish'd by Him as Stages of the Sun's motion.

# VER. 687.

At that tasted Fruit

The Sun, as from Thyéstean Banquet, turn'd His course intended. Else &c.

Dr. B. says that Thyéstean for Thyestean is intolerable: but I have shewn that M. used Agean for Agean, in my Note on I. 745. and so our Poet in his Sampson Agen. v. 133 uses Chalybean for Chalybean. Instances of such a Poetical Liberty may be found in the best Ancient Poets, as well as in the Modern ones. There

348 A REVIEW of the TEXT of is no need then to follow the Doctor in this his Unpoetical reading,

At that tasted Fruit Like Thyestéan Feast, the frighted San FLED FROM his TRACK. Or else &c.

VER. 711.

to graze the Herb ALL leaving,

Devour'd EACH OTHER:

Dr. B. reads fome and the others: he says that all did not leave grazing the Herb, for the major part of them kept (as they still do) to their former food: and that it is Nonsense to say, that they all devoured each other. But M. is not giving us an Image of what we see done by the Beasts &c. now-a-days: many kinds are now tame, which might then be wild: and the Poet is to be understood as meaning no more than that the generality of the Beasts, Fowls, and Fishes at that time fell to devouring some of their own Kind; Beasts devouring Beasts, Fowls devouring Fowls &c.

VER. 712. nor stood much in awe

Of Man, but fled him,

Dr. B. reads but shunn'd bim: because (he says) if they fled him, it was a sign of Fear, of more than Awe. True, and for that very reason fled is right here, because nothing more shews our not standing much in awe of a Man than our fearing him. Awe is a respect or reverence paid

MILTON'S Paradise Lost. BOOK X. 349 paid to one whom we love, and Love excludes Fear.

VER. 718.

And in a troubled Sea of Passion lost, Thus to disburthen sought with sad complaint.

Dr. B. says that he is too much tired to shew the faults of this Distich, which he amends thus, And in a troubled Sea of Passions tost

And in a troubled Sea of Passions tost, These to disburden sought in sad complaint.

Passions is right, and Passion may be so too: see my Note on I. 605. But I could wish to have seen the Doctor's reason for reading These to disburden. It seems nonsense to me; for to disburden any thing, is to throw or cast off a burden from it: the Accusative Case after this Verb must relate not to what is thrown off, but to That Thing or Person from off which any thing is thrown; see IX. 624. and therefore any Being may be said to disburden, i. e. himself, (which is the sense here, as in V. 319.) but not to disburden his Passions, as the Doctor's reading requires.

VER. 728.

All that I EAT or DRINK, or shall beget, Is propagated curse.

Dr. B. says that hundreds of Passages in this Poem, and This particularly, are able to convince one that M's First Edition was never read to him for his Correction, not even when the Second went to the Press. Methinks I have reduc'd his hundreds of faulty Passages to a much fewer

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fewer Number. Let us at present examine this, which so particularly (as the Doctor thinks) proves his affertion. How could what Adam ate or drank be propagated curse? this he calls unintelligible Nonsense: but M. may be defended here: for what Adam are and drank turn'd into Nourishment, and so into his corporal Substance; and consequently into the Substance of what he begot: in this sense therefore it was propagated curse, it was convey'd down, with the effects of the curse, to his Posterity. This is what I suppose that M. meant; and this is at least as good as what the Doctor would read, viz. All that I ACT or THINK &c. for how could Adam's Actions or Thoughts be propagated Curse? the Doctor is forc'd to explain it by the Contagion of them, depraved and vitiated, spreading to all his Offspring. If the Contagion was only that of a bad Example, then propagated is not properly applicable to them: but if the Contagion was propagated, then the Doctor will be at a loss to find out a better method how Actions and Thoughts may be propagated, than I have given for Meat and Drink being fo.

VER. 744. •
did I sollicit Thee

FROM DARKNESS to promote me, or here place In this delicious Garden?

There is no Comma in the first Verse after Thee in any of the Editions, till Dr. B's. He inserts one, and then makes the following Objection to the

the Passage: Darkness (says he) is here Metaphorical and signifys nothing but Inexistence; and so makes this second Expostulation theorems same with the sirst. But this Objection is at an end, when the Comma is thrown out; for the Construction of this and the foregoing Sentence is This; Did I from my (State of) Clay request Thee to mould me Man? did I from my (State of) Darkness sollicit Thee to promote me, or place me here &c? Tho' Clay and Darkness in

these Sentences both alike fignify Nonexistence, yet the two Expostulations are not the very same, as the Doctor supposes; the First relates only to the making Adam Man, the Second relates to the promoting him and placing him in Paradise.

No need then to read with the Doctor

did I sollicit Thee,
When molded, to promote me, and here place
&c.

VER. 764. yet Him not thy Election,

But natural Necessity BEGOT.

Dr. B. says that M. must have intended it begets. But Adam is right in speaking of the Son here as already begotten, because he speaks of him before as having us'd a proud excuse. M. therefore must have intended the Persect Tense, and not the Present.

VER. 777.

Insensible? how glad would lay me down As in my Mother's LAP? there I should rest,

Dr.

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Dr. B. objects to the Phrase Mother's lap; for tho' the Earth may be called Adam's Mother, yet Mother's lap (he says) has its Idea from real Mothers who place their Infants in that easy posture; but such Mother Adam had not. He therefore leaves out the middle Sentence, and reads

Insensible? there mould ring I should rest,

But if the Doctor allows Adam to call the Earth his Mother, he may allow him to know, without ever having made the Experiment, how easy a Mother's Lap is to an Infant, lying in it. However we may ask the Doctor, why this Expression must be thrown out here, and yet the same be left uncensur'd in XI. 535?

till like ripe Fruit thou drop Into thy Mother's LAP.

VER. 789. it was but breath

Of Life that sin'd.

Dr. B. says that M. must have given it, it was THAT breath &c. He gives no reason, why M. must; but I shall give one why he need not have given it so. Adam is here endeavouring to prove to himself that the breath of Life (the Spirit of Man which God inspirid into him, v. 784.) was to die with his Body; and his Argument here and in what follows runs thus. Nothing but breath of Life sinn'd; nothing, but what had Life and Sin, dies: the Body properly has neither of these; and therefore he concludes that the breath of Life

MILTON'S Paradife Loft. Book X. 353 Life (or Spirit of Man within him) was to die; and that All of him was to die, because the · Body he knew was Mortal.

VER. 804.

That were to extend His Sentence beyond DUST and Nature's Law.

Dr. B. proposes to read—beyond Just, and Nature's Law; but Dust is the true reading. Part of the Sentence pronounc'd upon Adam, X. 208. was this.

For dust thou art, and shalt to dust return.

Hence Adam here argues, that for God to punish him after Death, would be to extend the Sentence beyond Dust, beyond what he thought imply'd in the words, thou shalt to dust return. See also v. 748, 1085. Where Adam speaks of being reduc'd to Dust, as the final End of him.

V ER: 818.

Fair Patrimony. That I must leave you, Sons: O were I able To waste it all my self and leave ye none!

So disinherited how would ve bless Me now your Curse!

Dr. B. would have us throw out this whole Passage as the Editor's: but to approve or disapprove of it, depends upon Taste, which is a thing of so nice a nature, that reasons cannot always be affign'd for it, at least in so small a compass as these Notes are commonly drawn up in: and it is a thing in which I fear Вb

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that the Doctor and I shall hardly ever agree. For this reason I took no notice of his Objections to about ten Verses of this Book, beginning at v. 731. and ending at v. 741. They are much the same as These here: in both Passages M. seems to have had in view 2 Esdr. 7. 48. O thou Adam, what hast thou done? for it was Thou that sinn'd; Thou art not fallen alone, but we all that come of Thee. But what I am chiefly concern'd about, is to clear up M's sense in those places where the Doctor has mistaken and misrepresented it. Of this sort is one in the Passage now before us: for the Doctor by those words Fair Patrimony, which Adam wishes he could waste all himself. leaving his Sons none of it, understands Adam to speak of their not being begot, of their Nonexistence: And then he asks, How the stupid Editor could add.

So disinherited how would ye bless &c.

But this Patrimony was only the Curse, which Adam was to leave to his Race, and which he wishes was all to light on Him only. This, if he could waste it all himself, he might properly be said to dissiberit them of: whereas now (he says, v. 817.) in me all Posterity stands curs'd. This is plainly M's meaning; one would wonder then why the Doctor, in this Note especially, should attack the fancied Editor in this language, Go thy ways, the Flour and Quinteffence of all Editors.

VER. 840.

Beyond all past example and future,

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Dr. B. declares for throwing out this Verse; thinking that past example is improper, because Adam (the Speaker) knew himself the first Man of the Creation: But Adam had heard Raphael relate in B. VI. the Rebellion and Fall of Satan. and his Host. We may therefore suppose that Adam here in the words past example alludes to their Misery: as he is speaking under great Agonies of Mind, he aggravates his own miserable condition to the utmost, and pronounces Himself to be more miserable than They; with exception to Satan only, their Leader, like and equal to him both in Crime and Doom, as he says in the next Verse. As for the word future, with the Accent on the last Syllable, that may be mended by supposing that M. gave it,

Beyond all past example' and future too, To Satan only like.

#### VER. 872.

lest that too heavenly form, PRETENDED To hellish falsehood, snare them.

Dr. B. chuses rather obtended: but in English the Word obtended is at least as unusual, as the Sense here of pretended is. Pretended signifies here, as in the Latin Tongue, held or plac'd before: so we have in Virgit's Georg. I. 270. segeti PRETENDERE sepem; and in the En. VI. 60. PRETENTAQUE Syrtibus arva. So Pliny in his Epistles L. 1. Ep. 16. says nec desidia nostra PRETENDAMUS alienam.

Bb 2

VER.

#### VER. 883.

# And UNDERSTOOD not all was but a shew

Dr. B. reads And not REFLECTING, all &c. This (he says) the Context requires. But either the words understood not may be in the Ablative Case put absolutely, and may signify, It being not understood by me that all was but a shew: (see my Note on IV. 55.) Or understood may be a Verb of the Persect Tense, and have for its Nominative Case I. Then the Construction will be I was foold and beguild by Thee, and understood not all was but a shew.

#### VER. 947.

Unwary', and too desirous, as before, So now of what thou know'st not, who desir'st

Dr. B. asks what Eve was desirous of before: the Answer is, that she was desirous of being trusted single and alone, to the Strength of her own Virtue against the Power or Fraud of Satan: This was a desire of trying what she had then no knowledge of; and what she was now proposing to her Husband, was another desire, who desir's, &c. We may then sparethe Doctor's alteration of desirous of into adventrous on.

#### VER. 977.

Or End, though sharp and sad, yet tolerable, As in our Evils, and of easier choice.

So the first Editions point the Passage; and the sense of it is This. An End, tho sharp and sad, yet

MILTON's Paradife Lost. Book. X. 357 yet tolerable (considering what Evils we are in) and rather to be chosen than what we endure. Dr. B. allows that the common reading here may be defended, tho' I don't see how it can, when a Semicolon is put after tolerable (as in his Edition), which disjoins the words tolerable and of easier choice. He says that M. gave it,

As in Two Evils one of easier choice.

#### VER. 1015.

# than what thy MIND contemns;

Dr. B. reads thy SPEECH; because the Sequel hints that it was not Contempt of Life and Pleasure, but Regret for the Loss of them. But, unless Eve spake against her real Sentiments, her Mind as well as her Speech, contemn'd them: What Adam here charges her with, is not that she spake contrary to what she thought; but that the Contempt which her Mind had for Life and Pleasure, was at the bottom (tho' she did not perceive it herself) rather Anguish and Regret for the Loss of them.

### VER. 1023.

Hath wiselier ARM'D his vengeful ire, than so To be forestall'd.

Dr. B. says, it needs no Proof that the Author gave it, Hath wiselier AIM'D &c. But the Adverb wiselier seems better apply'd to arming than to aiming. We commonly say, that a Man takes, not a wise Aim, but a good, true or exact Aim; he aims rather dextrously and well, than wisely, B b 3

358 AREVIEW of the TEXT, &c. as we read in XI. 884. Dextroufly thou aim'st; and IX. 173. well aim'd.

# VER. 1068. Some BETTER warmth to cherisb

Dr. B. says, that They did not want better Quality of Warmth, but more Quantity: he therefore reads some GREATER warmth. But when we say, Make us a better fire, we express ourselves as M. here does, though we mean better in Quantity only.

# VER. 1092. and humiliation MEEK.

Dr. B. believes that M. gave it meet: but I believe not. He seems to think that meek humiliation is Tautology; but humiliation here is not humility: it is the Ast of humbling themselves before God. We have meek submission in XII. 597. See my Note on V. 359.



BOOK



# BOOK XI.

VER. I.

Thus they in lowliest plight repentant STOOD Praying;

R. B. thinks that the Author intended it repentant KNEEL'D, because it is said in v. 150, and in X. 1099, that they kneel'd and fell prostrate: But stood here has no other sense than that of the Noun Substantive were. So in II. 55. stand in Arms, fignifies are in Arms. In the same Sense stetit and square are often us'd by the Latins and Greeks: see my Note on II. 56.

#### VER. 8.

Tet their port Not of mean suitors, nor important less Seem'd their petition, &c.

Dr. B. throws out these and four Verses that follow them, as the Editor's meer Rubbish and Rags: and yet I don't doubt but most Readers will find a great Beauty in them: the Case of Deucalion and Pyrrha (as represented by the Heathen Poets) was the only one that in any remarkable way resembled that of Adam and Eve, Bb 4 and

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and therefore the Poet could hardly fail to bring it in by way of Comparison. Let us examine now with the Doctor, how this Circumstance is work'd up. He asks, Why, YET their Port? as if something had preceded which was diminishing of them. Something of that fort had preceded, tho not immediately: for yet relates to the first Verse of this Book, the intermediate Verses being to be understood by way of Parenthesis: They stood in low liest plight praying, YET their port was not of mean fuitors. This is the Connection, and then yet is proper. But was the Editor bewitch'd (says the Doctor) with his Old Fables, less ancient yet than these? Is Adam and Eve's History an Old Fable too, by this Editor's own Infinuation? But the Doctor bethinks himself better immediately, and supposes it meant that the Pair was less ancient, not the Fables. No doubt but this was the meaning. The Doctor says however that, if it was so, he should have said less ancient yet than THIS, i, e, this Pair. But these suits better with their Port, and their Petition, where our first Parents are spoken of in the Plural Number.

#### VER. 17.

# Dimensionless through Heavenly Doors;

Dr. B. says that Dimensionless is needless here, unless M, design'd to hint that their Prayers could pass thro any solid Body, he therefore reads through solid Doors: but by M's description of the Gates of Heaven in VIII. 206. 207.

MILTON's Paradise Lost. Book XI. 301 207. it appears that they were solid: they are called ever during Gates, turning on Golden Hinges. This the Reader is supposed to remember, and therefore solid need not be expressed here.

## VER. 51.

No GROSS, no unharmonious Mixture foul,

Dr. B. reads No dross, because gross comes again within two Lines. But what Connection is there between the Ideas of Elements and Dross? pure Metals may be said to know no dross; but of pure Elements, it is better to say that they know no gross mixture. The sense is; Adam is now gross, he must therefore go to Air as gross, for in Paradise the Element of Air knows no gross mixture. This reminds me to warn the Reader not to joyn gross to Distemper in v. 53. (as the Doctor does), but to point that passage thus, as in all the other Editions,

and purge him off, As a Distemper, gross to Air as gross,

#### VER. \$2.

#### And took their SEATS:

Dr. B. says that if the Poetgave it thus, he had forgot himself; for he never makes the Angels to sit round the Throne of God: But if he never did elsewhere, he has Authority for doing so here. I know that it is a Maxim with the School-men, sola sedet Trinitas, that only the three persons in the Trinity sit: but this is contrary to Scripture; for in Rev. 1V. 4- and XI. 16. the

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the four and twenty Elders are describ'd as fitting on SEATS round about the Throne. There is no occasion then to read with the Doctor, And took their STAND: especially when it is consider'd that the Idea of taking suits so much better with feats than stand.

#### VER. 102.

Or in BEHALF OF MAN, or to invade Vacant possession,

Dr. B. reads Or in DESPITE TO Us. He supposes that the present reading implys some Goodwill in Satan towards Man: but Satan might raise some disturbance in behalf of Man, not out of Goodwill to him, but out of a desire to keep Man still in a lost and undone State: in behalf does not seem to signify for the service and advantage, but on the account of Man, hominis causa, non gratia. If M. had us'd the word despite, he would rather have said in despite of us, for so in XII. 34. he says, as in despite of Heaven.

#### Ver. 111.

# Bewailing their Excess,

Dr. B. says that Excess must be here explain'd by the Inabstinence of Eve, v. 476. and he thinks it too soft a word here for their Transgression. But if Excess and Inabstinence are the same, will not this Objection lie as well against Inabstinence there, as Excess here? I think that Excess was chosen here, because it was a soft word; all that God here says, has the marks of Pity

MILTON's Paradise Lost. Book XI. 363 Pity in it; the sentence is said to be sad, and to have been rigorously urg'd; Messiah is bid to hide all Terror, and dismiss them not disconsolate: it was natural therefore for the same pitying Mind, to give a soft Name to their Crime, and call it only Excess; though the Doctor. (not reslecting on this) would change it to offence.

VER. 128.

four faces each

Had, like a double Janus, all their shape Spangled with Eyes more numerous than those Of Argus, and more wakeful than to drouze, Charm'd with the Arcadian Pipe, the Pastoral Reed

Of Hermes, or his opiate Rod. Mean while &c.

Dr. B. throws out the greatest part of these Verses, and reads thus,

four-FAC'D WERE each,
And all their shape spangled with Eyes. Mean
while &c.

His chief objection is to the Expression more wakefull than to drouze; which (he says) is the same as more Vocal than to be Mute, more White than to be Black. But the whole Expression is, more wakeful than to drouze, charm'd with the Arcadian Pipe or opiate Rod of Hermes. When two such powerful Causes of drouzing are mention'd, there is great force in saying, that they were more wakefull than to be insluenc'd by them.

VER.

#### VER. 141.

Eve, easily may Faith admit,

Dr. B. reads, Eve, easily it may Faith admit; but to say nothing of the harshness of his reading, and the ill sound of the Letters it coming twice almost together, it may be ask'd, Whether to say Faith may easily admit, is not as good sense and diction as to say It may easily admit Faith?

#### VER. 156.

Which then NOT minded in dismay,

i, e, not attended to, not reflected upon, through the dismay I was in, the I heard it mention'd in the Sentence pronounced upon me. Dr. B. would read then Less minded, for (says he) Adam minded it, as appears from X. 1030. But the two times are different ones. The Passage before us speaks of Adam's not minding it, when the Sentence was pronouncing, and the Passage cited by the Doctor only speaks of Adam's calling it to mind some time afterwards. So that this is no good Objection against the common reading.

#### VER. 182.

Nature first gave Signs, imprest On Bird, Beast, Air, Air suddenly BCLIPS'D After short birth of Morn:

So the first Editions, and all the others before Dr. B's. His puts a full Stop after the first Air, and so makes eclips'd the Perfect Tense of a Verb Neuter: in consequence of this he says that

MILTON'S Paradise Lost. BOOK XI. 365 that Air eclips'd (in this Construction) is a Phrase unwarrantable, and proposes obscur'd instead of eclips'd. But the true Construction is, Nature gave Signs imprest on Air suddenly eclips'd: where eclips'd is a Participle and signifies obscur'd and darken'd: a sense which our common Dictionaries take notice of; and M. in II. 667. uses Eclipses for grows dark or appears dark.

#### VER. 211.

had not doubt

And carnal FEAR that day dim'd Adam's Eye:

Dr. B. asks what is carnal fear here? It is (I suppose) the contrary to a spiritual or godly fear, mention'd in Hebr. XII. 28. A fear arising from guilt, and not having any relation to Reverence. There is no need then to read (as the Doctor proposes) carnal FILM: besides, Doubt and Fear are better coupled together than Doubt and Film.

# VER. 284.

how shall we breath in OTHER AIR
LESS PURE, accustom'd to immortal Fruits?

Dr. B. thinks that some Words were here drop'd out of the Author's Copy, which he supplies thus.

how shall we breath in AIR LESS PURE? WHAT EAT, accustom dto immortal Fruits? He asks, What do the Fruits, now to be parted with, signify to her breathing in other Air? But this Question does not include all the words necessary for understanding the Passage: because those

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those Fruits were immortal ones, therefore Eve questions how she should be able to breath in less pure Air: To eat (for the future) Fruits not immortal, and to have Air less pure too, were Circumstances which might well justify her sollicitous enquiry about her breathing in the lower World.

VER. 297.

for such of shape MAY seem
Prince above Princes.

These words are by way of Parenthesis, and the sense of them is; For the highest Prince may feem such in shape, as thou art. I wonder then how Dr. B. came to propose may st instead of may, and to tell us that the Context requires it.

VER. 324.

and pile up evry Stone

Of Lustre from the brook, in memory,

OR monument to Ages;

Dr. B. asks what difference there is between memorial and monument, that or must separate them. I think that by in memory Adam means for a Memorial to himself, for marks by which he might remember the Places of God's appearance: but because his Sons (who had not seen God appearing there) could not be said to remember them; he therefore changes his Expression, and says, Or in monument to Ages, i, e, to warn, teach and instruct them that God formerly appear'd there to me. The Doctor not perceiving this sense of the Passage, would read,

from

MILTON's Paradise Lost. Book XI. 367
from the BROOKS in memory,
A monument to Ages;

VER. 337.

and every KIND THAT lives,

Dr. B. reads and every CREATURE lives; because (he says) it was not the Author's Intention to say, that his Omnipresence fills every living kind. It is hard (I think) to know that this was not the Author's Intention, especially when it is not (and I think cannot be) shewn to be improper here: but the Doctor might have made the Passage to his mind without so great a change as he introduces: he might have pointed the preceding Verses thus,

Adam, thou knowst Heaven His and all the Earth,

Not this Rock only, (his Omnipresence fills Land, Sea, and Air), and every kind that lives, &c.

# VER. 344. and had HITHER come

So the first Editions, instead of thither, which is in the latter ones, and in Dr. B's. He takes no notice of this, and gives us hither upon his own Emendation.

VER. 365.

and best prepard endure Thy MORTAL passage, when it comes.

Dr.

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Dr. B. reads FINAL passage, and says that mortal passage signifies the whole Duration of Life. The Passage thro' this World is sometimes indeed spoken of in this sense, but then mortal is never made the Epithet to it. M. by Passage here means quite another thing, viz. the passing from this World to the next; and, when mortal is join'd to it, it is meant that this Passage is to be made by Dying.

## VER. 406. in Spirit perhaps he also saw Rich Mexico

Dr. B. declares for throwing away all this Description of the Kingdoms of the Earth beginning at v. 387, and ending at v. 411. His two chief Objections are to this Part of it which I have cited. If Adam (says he) could see America in Spirit, he might have seen all the rest so: and then what need of Michael's Euphrasy and Rue to clear his corporeal Eyesight? I answer, that the Euphrasy and Rue are not represented here as helping Adam to see distant Countries and Kingdoms, but future Persons and Actions: and therefore no Objection against this Passage can be drawn from that Circumstance. 'Case is, that Adam ascended the Hill in the Visions of God v. 376. and the Hill was so high that the whole Hemisphere of Earth might be seen from it by the naked Eye: but Mexico and the other parts of America being situated beyond the Verge of that Hemisphere, the Poet (to help Adam to a prospect of them) adds in Spirit;

MILTON'S Paradife Lioft. BOOK XI. 369 i, e, the seeing of them was the effect of his ascending the Hill in the Visions of God: they were represented to his Mind, tho' not obvious to his Sense. Again, the Doctor objects that Adam is here made to see, not the ground only where the Cities were destin'd to stand, but the very Cities themselves, Mexico and Cusco, thousands of years before they were built. But the word destin'd is to be understood to relate equally to These Cities, as to the others mention'd before. Paquin, Agra, Lahor, and Ercoco are all spoken of absolutely, and yet the Reader is to suppose that by them M. only meant the Places where they were afterwards to be built.

VER. 433.

Rustic, of grassie sord.

I see no reason, why Dr. B. changes M's word ford into swer's. The common way of pronouncing the word favours M's way of spelling, as in the Phrases, Green-sord, and sord of Bacon.

VER. 485.

Damoniae Phrensy, moping Melancholy, And Moon-struck Madness, pining Atrophy, Marasmus, and wide-wasting Pestilence,

These three Verses (as Dr. B. observes) were not in the first Edition. He objects to them, that for Shapes of Death v. 467. they bring in Phrensy, Melancholy, and Lunacy, which are exempt from Pain and Sickness, and often attended with long Life. But these are not Cc brought

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brought in here for Shapes of Death: they are to shew what Misery the Inabstinence of Eve was to bring on Men v. 476. and these three as well as the other Diseases fully shew that. If the Doctor can prove that any of the Diseases mention'd here are unattended with Pain and Sickness, at least at some certain times, he will make a Discovery of what has hitherto been unknown. And if Phrensy, Melancholy, and Lunacy (for the Case is clear in the three last Diseases) have Pain and Sickness, then the Misery of them is so much the greater, as they are often attended with long Life: this M. himself has hinted in v. 491, &c.

#### VER. 494.

Sight so DEFORM what heart of Rock could long

Dry-ey'd behold?

Dr. B. says that Deformity does not move Tears nor Pity, but Aversation. But for a Father to see in his Children (which was the Case here) such Deformity, as the before-mention'd Diseases occasion, would naturally move Pity and Tears too. That deform is right here, appears from v. 513. where M. calls them deformities again. There was no need then for the Doctor to read such woeful Sight. Again the Doctor asks, what a heart dry-ey'd is? M. means by a heart of Rock, a Man having a heart of Rock, and then dry-ey'd will suit with the Man imply'd in that expression. Not much unlike

MILTON'S Paradise Lost. BOOK XI. 371 is that of Virgil concerning Dido in An. VI. 471.

Quàm si dura silex, aut stet Marpesia cautes.

as if she was made of Flint or Marble. It is not uncommon amongst the Poets to put the Heart for the Man, and speak of the first in such a way as is only proper to the last. Thus Persius in Sat. VI. 10, says Cor jubet hoc Enns: and Virgil in En. IX. 225. Cords oblita laborum, and Statius in Theb. III. 600. indignantia pacem Cords: where commanding, forgetting, and distaining would not be proper, if by the Heart was not meant the Man.

#### VER. 499.

AND scarce recovering words his plaint renew'd.

Dr. B. bids us, for the Construction's sake, rather read thus,

WHEN scarce recovering, He his plaint renew'd. But the common reading preserves the Construction very well, if we make and couple wept in v. 495. to renew'd here. To see this plainer, we may point the foregoing Verses thus,

Adam could not, but wept,
Though not of Woman born, (Compassion quell d
His best of Man, and gave him up to tears
A space, till firmer thoughts restrained excess),
And scarce recovering Words his plaint renew d.

Cc 2

VER.

## VER. 517.

and took

His Image whom they serv'd, a brutist Vice,

Dr. B. says that His Image must be Satan's, who was never charg'd with Gluttony or Luxury. He therefore would read, Irs Image, the brutish Vice's Image. This is certainly what M. intended, and what he has express'd too; for he makes Vice here a Person, as he does Gluttony in his Mask p. 279. vol. 2. 4to.

# VER. 541.

all taste of pleasure must forego

To what thou HAST

Dr. B. does not doubt but, when Taste is nam'd, the Poet gave it eat'st. But this reading plainly falls short of the Poet's Intention; he is speaking of the Senses in general; and therefore he must not be here understood of losing only the Taste of Pleasure in eating. Taste is by a Metaphor put here for Relish, and belongs to the Eye, Ear, Touch and Smell as well as to what is properly call'd the Taste.

#### VER. 551.

and patiently attend

My Dissolution

This Verse is one of those which M. added to the second Edition. But Dr. B. quarrels mainly with it: he thinks that what Adam had said before in v. 548. shews rather some Impatience to be

MILTON's Paradife Lost. Book. XI. 373 be rid of the cumbrous charge of Life, and that patiently attending here is inconsistent with That, But what Adam said there, did not shew any Impatience: he only said that he was rather bent or inclin'd to be quit of the cumbrous charge of Life; and he that wishes to be quit of an Evil, may yet be patient under it. But if those words of Adam do imply Impatience, yet his words here are reconcileable with them; for he only declares what is his Duty, not saying what he is inclin'd to do, but what he must.

VER. 578.

and know his works

Not hid, nor those things LAST which might preserve

Freedom and Peace to men:

The first Edition has lost, but the second and all succeeding ones have last. Dr. B. (for no reason that I can see) puts a Semicolon after works in his Edition, contrary to all the former ones: and for last reads least; but if we read lost, the Sense of the Place will be This: Those things, which might preserve Freedom &c. being not lost to them, as the Works of God were not hid from them. Or if we read last, the sense will be, That it was not their last Care and Study to know those things that might preserve &c.

VER. 586.

till in the amorous Net

FAST caught, they lik'd;

C c. 3.

Dr.

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Dr. B. finding First in the later Editions, says that M. must have given it Fast: and so he did in both the Editions published in his Lise-time.

#### VER. 595.

And charming Symphonies ATTACH'D the heart Of Adam

This is the reading of all the Editions before That of Dr. B. He reads attack'd: but this word does not come up to M's meaning. To attack is only to set upon and assault, with or without success; but to attach is to seize and get possession of a thing: which was what happen'd to Adam's heart on this occasion.

#### VER. 614.

FOR that fair female Troop thou faw'st,

Dr. B. finds no Place for For, and therefore reads, Ev'n that fair &c. But For has a proper place here: it introduces a Proof of what had been faid before, viz. unmindful of their Maker, and acknowledging none of his Gifts: In v. 616. the Construction runs thus, Tet were empty of all Good &c.

#### VER. 627.

The world e'er long a WORLD of Tears must weep.

Dr. B. observes that this world and world is a Jingle, and that a world of tears is a low expression. He would therefore read a FLOOD of tears: as M. speaks in v. 757. But if this Verse be blameable

MILTON's Paradise Lost. Book XI. 375 blameable on this account, yet our Poet has used the same way of speaking in IX. 11.

That brought into this WORLD a WORLD of woe.

I think that the foregoing part of this sentence should be pointed thus

and now swim in joy, E'erlong to swim at large; and laugh, for which The world e'erlong a world of tears must weep.

For swimming in joy, and swimming at large are opposed to each other, as are likewise laughing and weeping a World of tears.

## VER. 633.

Holds on the same, from Woman to begin.

Dr. B's Edition has HOLD on &c: but the other reading is in all the Editions preceding it.

### VER. 694.

and for Glory DONE
OF triumph, to be still d great Conquerors,

M. had said before that it shall be held the highest pitch of Glory, to subdue Nations and bring home their Spoils: and here he adds (for this I take to be his sense) that it shall be held the highest pitch of triumph for that Glory obtain'd, to be still great Conquerors. So that, tho' I approve of Dr. B's changing done into won, I cannot agree to his altering Of triumph to Or triumph.

C c 4

VER.

VER. 707.

DID, as thou faw'ft, receive

Dr. B. says M. must have design'd it Will: but how will the Future Tense stand with saws? It was a thing actually done in that visionary prospect, which Adam then had of Futurity: and this is confirm'd by what is said of the same Fact in v. 670.

HAD not a Cloud descending SNATCH'D bim hence.

VER. 807.

Justice and Temp'rance, Truth and Faith

Dr. B. reads forgetting: he calls the present reading a flat Soleccism, Truth and Faith Forgot; one Man except. But forget is us'd here for the Participle forgetten, and then the Sense and Construction of the Passage will be easily seen by including this Verse in a Parenthesis thus,

all depray'd, (Justice and Temp'rance, Truth and Faith forgot),

One Man except.

VER. 805.

With Man THEREIN OR Beaft:

Dr. B. reads With Man, or Beast, OR FOWL; because (as he says) the Birds are here forgot, and yet they were in the Ark as well as the Beasts, and were included in the Covenant too. But in the Scripture Phrase Man and Beast comprehend the Birds

MILTON's Paradife Loft. BOOK XI. 377 Birds too: fee Pf. xxxvi. 6. Jerem. xxi. 6. and xxxii. 43. And our Poet has twice before (v. 732, 822.) spoken of All the Inhabitants of the Ark under this very title of Man and Beaft.

VER. 901.

Both Heaven and Earth, wherein the Just shall dwell.

So the first Editions: but Dr. B. would change this Reading and Pointing thus,

Both Heavens, and Earth whereon the Just shall dwell.

But the Phrase Heaven and Earth signifies the World, as I have said in my Note on III. 335. and therefore wherein is true of both these words understood after this manner.



BOOK



# BOOK XII.

VER. 52.

and in derifion sets Upon their Tongues a various Spirit to rase Quite out their Native Language,

SPEECH: but what is a various Speech rasing out a Language? besides, the Fact of their having a various Speech is express'd in what follows, a hideous Gabble rises loud. v. 56. By various Spirit here is meant a Spirit of Contention and Strife, which preceded the Confusion and Variety of Tongues. M. seems to have drawn this Circumstance from Gen. xi. 6. where, before God comes down to confound the Builders at Babel, he says, behold the People is one. From hence he seems to have supposed that the People ceased to be one, immediately before the Confusion of Languages happen'd.

VER.

# MILTON'S Paradise Lost. BOOK XII. 379

#### VER. 80.

who on the quiet state of Men Such trouble BROUGHT

Dr. B. reads brings, because this is not (he says) told here as a Thing past. But Michael is not telling any thing here: he is only making a Reflection upon what he had been telling Adam just before, in v. 27. and it having been already told, the Reslection made upon it may justly speak of it as a Thing past.

#### VER. 102.

Of him who BUILT the Ark; who for the shame Done to his Father HEARD his beaug Curse.

Dr. B. reads builds and bears, for the reason assign'd before; but Adam had seen the Ark built in the preceding Book; and the Cursing of Cham was antecedent to what Michael is here speaking of; and therefore both these Facts are properly here consider'd and mention'd as Things past.

## VER. 114.

Him on this side Euphrates YET residing,

i, e, Not yet, when Michael was speaking; but yet, when God resolved to select one peculiar Nation from all the rest v. 111. No need therefore for Dr. B's word then, instead of yet.

## VER. 117.

While yet the Patriarch LIV'D, who SCAP'D the Flood

Dr.

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Dr. B. still supposes that these Things must be spoken of as Future and not as Past, because they were Future to the time when Michael is speaking: he therefore reads lives and scapes. But the Patriarch Naah had not only scap'd the Flood, but was dead too before that Period of Time which the Angel is here speaking of, viz. the Call of Abraham out of Chaldea: and therefore the Persect Tenses here are to be justify'd.

## VER. 133.

trusting all his Wealth
With God, who CALL'D him, IN a Land unknown

Dr. B. reads who CALLS bim to a Land &c. But it is true, that Abraham trusted his Wealth with God in a Land unknown; and therefore in is as good as to. The Perfect Tense too is right here, because Abraham's being called by God was a Fact previous to his trusting his Wealth with him in that Land unknown, and accordingly it was mention'd before in v. 121.

## VER. 152,

Whom faithful Abraham DUE time shall call,

Dr. B. observes that every where else M. makes but two Syllables of Abraham; and therefore to do the same here, he reads future instead of due. But I believe that M. intended to make the name Abraham here consist of three Syllables, in allusion to God's adding a Syllable to it, as we find in Gen. xvii. 5. Neither shall thy

MILTON'S Paradise Lost. BOON XII. 381 name any more be called ABRAM, but thy name shall be ABRAHAM.

VER. 190.

Thus with ten wounds

THE River-dragon tam'd,

The first Edition has This River-dragon &c: but in the second it is alter'd to The, whether by the Poet's direction, or by a mistake of the Printer, we cannot tell.

VER. 196.

SWALLOWS Him with his Host, BUT THEM lets pass,

Dr. B. gives us this Verse for it,

RECEIVES Him with his Hoft, AND ALL lets pass.

His reason for the Alteration is This; The swallowing does not come till v. 213. and Pharaoh's Host follow'd the Israelites through the Sea; they on dry land at first, as well as the Israelites. But M. here is only mentioning the Fact in general; in the following Verses he describes all the particulars of it. Besides, the Doctor's Receives is quite contrary to the Poet's Intention: he is telling us how long Pharaoh continued to harden his Heart, viz. till the Sea swallow'd Him with his Host: whereas the Doctor's reading implies that he harden'd his heart no longer than till the Sea receiv'd him with his Host, i, e, while they were yet marching

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safe on the dry land at the bottom of the Sea; before the Lord troubled their Host and made the Sea return to overwhelm them. This is contrary therefore to the Truth of the Fact.

### VER. 238.

# He grants what they BESOUGHT

In the first Edition M. gave it He grants THEM THEIR DESIRE, but in the second we have the common reading, where for besought Dr. B. reads beseech: But the Persect Tense may be justified, for at the time when God was granting, they had already besought, and were not then properly beseeching.

#### VER. 328.

Foretold to Abraham, as in whom shall trust All Nations, and to Kings foretold, of Kings The last, for of his Reign shall be no end.

Dr. B. gives us these three Verses thus Foretold to Abraham; as in whom shall trust All Nations; and to Kings foretold; of Kings He last, &c.

But his Stops are all wrong, as well as his Change of The into He. The sense is, That Christ was foretold to Adam, as the Woman's Seed; that he was foretold to Abraham, as He in whom all Nations should trust. Is in it. 10. and that he was foretold to Kings, as one that was to be the last of Kings, because there was to be no End of his Kingdom, as is said in Luke i. 33.

VER.

#### VER. 409.

### his Merits

To fave them, not their own, THOUGH legal, Works.

Dr. B. says that the Construction demands Do fave them, and so he supposes that M. gave it. But I cannot see with what propriety, when Michael is speaking of things to come, and using the Future Tense before and after this Sentence, he can here jump at once into the Prefent Tense do, and represent Christ's Merits as then actually faving them. And yet, tho' I dislike the Doctor's Alteration, I confess that there is a Difficulty in the common reading. The only sense that I can make of it is This, Which Redemption and Obedience are his Merits to fave them, and not their own Works, tho' Legal ones and strictly conformable to the Law. There is no need (to be fure) to read with the Doctor THROUGH legal Works.

### VER. 415.

But to the Cross he nails thy Enemies,

I don't see the reason why Dr. B. would read here thy ENEMY: for not only the Law that was against Adam, but the Sins of all Mankind are mention'd immediately after, as crucify'd with him there; and therefore They too were nail'd to the Cross; and these were his Enemies: the Sins of all Mankind were so, because by him Sin came into the World, and

384 A REVIEW of the TEXT of in this sense he was the occasion of every Act of it. See X. 817, 818, 822, &c.

#### VER. 424.

Thy ransom paid, which Man from death redeems,

His death for Man.

The two first Editions have Thy (the later ones The): and M's word may be defended, if we suppose that Adam is here spoken of not as a single Person, but as one in whose Loins all Mankind was contain'd, or as one who was representative of the whole human Species. And so the Poet speaks again in v.427. This Godlike Ast annals THY doom &c.

# VER. 459.

When THIS World's dissolution shall be ripe,

In the later Editions we have the: but I prefer this, which is found in the two first; because this reading admits the Ittus on the second Syllable of the Verse (where it ought to be), whereas the other reading throws it off upon the third.

# VER. 555.

beyond is all Abyss,

Eternity, whose END no eye can reach.

Dr. B. thinks that the end of Eternity is too absurd an Expression to come from M. Eternity in its very notion is endless: he therefore gives it Eternity, whose extent no eye &c. But if extent is sense here, it must mean the whole

MILTON's Paradise Lost. BOOK XII. 385 whole compass of extent, and consequently the bounds of it: and then the Doctor's objection will lie as much against extent as end. Bessides, the last Syllable of Eternity cannot be cut off and apostrophed before a word beginning with a Consonant, as here. I don't believe that there is one Instance of it in this whole Poem: tho' it is frequently done before a Vowel. The Sense of the common reading is, That, in Eternity, the Eye cannot reach any end, cannot see any end that it has.

#### VER. 648.

THEY hand in hand with WANDRING Steps
AND SLOW
Through Eden took their SOLITARY way.

As the Poem closes with these two Verses, so Dr. B. finishes his Labour with Remarks upon them. He observes that Mr. Addison declar'd for ejecting them both out of the Poem; and supposes him to have been induc'd to this by a mistake of the Printer, They hand in hand: which reading (the Doctor thinks) makes the last Distich seem loose, unconnected and abscinded from the rest. But Mr. Addison was too good a Judge of M's way of writing, to eject them upon that account only. He gave us another reason for his readiness to part with them, and said that they renew in the mind of the Reader that Anguish, which was pretty well laid by the Consideration of the two foregoing Verses. But it has been said more justly by another

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ther Gentleman, who seems well qualified to give a Judgment in the Case) that considering the Moral and chief Design of this Poem, Terror is the last Passion to be left upon the Mind of the Reader. Essay on Pope's Odysley, part II. p. 89.

However this be, the Doctor's reason for keeping these two Verses is extraordinary: he says, that unless they are kept, Adam and Eve would be lest in the Territory and Suburbane of Paradise, in the very view of the dreadful faces: and he adds, that they must therefore be dismiss'd out of Eden, to live thencesorward in some other part of the World. And yet both in the common reading and in the Doctor's too they are lest in Eden, only taking their way through it. But this by the by.

Let us see how the Doctor would mend the matter; and then I will give my Objections to his Reading, and afterwards answer his Objections to M's.

He propofes to read thus,

Then hand in hand with social steps their way Through Eden took with Heavenly comfort CHEAR'D.

To this reading we may object that the Verb wants the word they before it; for it is too far to fetch it from v. 645. when two Verses, of a quite different Construction, are inserted between. Again, chear'd with comfort seems tautologous, for comfort is imply'd in chear'd, without its being mention'd. Lastly, if they went

MILTON's Paradise Lost. BOOK XII. 387 went band in hand, there is no need to tell us that their Steps were social; they could not be otherwise.

So much for the Doctor's reading. We are now to consider the Objections which the Doctor makes to the present reading. It contradicts (says he) the Poet's own Scheme, and the Diction is not unexceptionable. With regard to the Diction, he asks, Why were the Steps wandring ones, when Providence was their Guide? But it might be their Guide, without pointing out to them which way they should take at every Step: The words Providence their Guide fignify that now fince Michael, who had hitherto conducted them by the hand, was departed from them, they had no Guide to their Steps, only the general Guidance of Providence to keep them safe and unhurt. Eve (it is plain) expected that her Steps would be wandring ones, when upon being told that the was to leave Paradife, the breaks out into these words XI. 282.

How shall I part? and whither WANDER down Into a lower World?

Again the Doctor asks, Why flow steps; when Eve profess'd her Readiness and Alacrity for the Journey, v. 614? But that Readiness was not an absolute one, it was a choosing rather to go than to stay behind there without Adam v. 615, &c. In that view she was ready to go: but in the view of leaving the Delights of Paradise, they

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were both backward and even linger'd v. 638.

Their Steps therefore were flow.

And why (says the Doctor) is their way call'd folitary, when their Walks in Paradise were as solitary as their Way now, there being no body besides them Two both here or there? It may be answer'd, that their Way was folitary, not in regard to any Companions whom they had met with elsewhere; but because they were here to meet with no Objects of any kind that they were acquainted with: Nothing here was familiar to their Eyes, and (as Adam, then in Paradise, well expresses it in XI. 305.)

all places else Inhospitable appear and DESOLATE, Not knowing Us, nor known.

The last, but the main, Objection which the Doctor makes, is that this Distich contradicts the Poet's own Scheme. To support this charge, he has refer'd us to half a dozen places of this Twelfth Book, where Adam or Eve are spoken of as having Joy, Peace, and Consolation &c. and from thence he concludes that this Distich ought not to dismiss our first Parents in Anguish, and the Reader in Melancholy. But the Joy, Peace, and Consolation spoken of in those Passages are represented always as arising in our first Parents from a view of some suture Good, chiesly of the Messah. The Thought of leaving Paradise (notwithstanding any other Comfort that they had) was all along a sorrowful one tothem. Upon this account Eve fell asleep wearied with sor-

MILTON's Paradise Lost. Book. XII. 389
row and distress of heart v. 613. Both Adam
and Eve linger'd at their quitting Paradise v.
638. and they drop'd some natural Tears on
that occasion v. 645. In this view the Archangel v. 603. recommends to our first Parents
that they should live unanimous, tho' SAD with
cause for Evils past. And, for a plainer proof
that the Scheme of the Poem was to dismiss
Them not without Sorrow, the Poet in XI. 117.
puts these words into God's mouth, as his Instruction to Michael,

So send them forth, though sorrowing, yet in Peace.



Dd 3

APPEN-



# APPENDIX.

### BOOK I. VER. 74.

T the end of the Note on this Verse add what follows. M. in his Doctr. and Disc. of Divorces (p. 301. Edit. Toland) has something of the same Thought thus express'd, Inthat uttermost and bottomless Gulph of Chaos, deeper from holy Bliss than the World's Diameter multiply'd.

#### I. 90.

In the Note on this Passage, at line 10. after in v. 499. add, and ruinous is us'd as of two Syllables only in II. 921.

#### I. 233.

At the end of the Note on this Passage add, And so in VI. 196. we have WINDS underground.

### I. 423.

In the Note on this Verse 1, 25. (instead of but the contrary is true in IX. 458. and X. 893) read, but

but in X. 893. FEMININE carresponds to Men; and then why not bere to MALE?

### I. 646.

To work in close design, by fraud OR GUILE,

Dr. B. asks what difference there is between Fraud and Gnile, and proposes to read fraud AND guile, or rather fraud AND WILE. But guile and wile are the same word differently written (see my Note on IX. 85.); and I see no reason why fraud on guile may not pass as well as deceit on guile in IX. 772. and so in I. 34. we have whose Guile Deceiv'd The Mother of Mankind.

# Ib. 703.

In the Note here, at line 15. after purified Ore add, Agreeably to this M. in his Tract called Of the Reform. of England says—to extract heaps of Gold and Silver out of the DROSSY BUL-LION of the People's Sins. And M. makes Bullion an Adjective here, tho' commonly it is a Substantive; just as in V. 140. we have Ocean brim, and in III. 284. Virgin seed. And so Bullion Dross may signify &c.

### Ib. 724.

discover wide Within, her ample spaces, o'er the smooth And level pavement:

Dr. B. discovers an Ambiguity here: within (he says) design'd for an Adverb, looks here Dd 4

like a Preposition: but in the two first Editions of this Poem there is a Comma put after within, and then the Ambiguity is taken away. The Dr. proposes instead of within to read And high; but surely the Epithet high does not suit with what is said to be discover'd here viz. not the Roof, but the ample Spaces over the Pavement, which might shew the width, but not the heighth of the Pile.

# Ib. 763.

Though like a cover'd field, where champions bold

Dr. B. is for throwing out of the Poem This and the three following Verses: his Objection to them is that the Hall of Pandamonium is here compar'd to a Saracen's Tent; a first-rate Man of War to a Skuller, as he thinks. But This is not the Truth of the Case. That Hall is here compar'd to a cover'd field, and a field may be allow'd large enough for the Comparison, especially when it is describ'd as containing room enough for Tilts and Tournaments. The Soldan's Chair and Tent might be in that Field, and yet the whole Field was not his Tent.

#### II, 156.

Belike through Impotence, or unaware,

Dr. B. says that Impotence is not the opposite to Wisdom (which yet the sense requires here), but to Power; and therefore he reads Belike through Inscience, i, e, through want of Knowledge. But Impotence is here meant for the

the opposite to Wisdom, and is used frequently by the Latin Authors to fignify a Weakness of Mind, an Unsteadiness in the Government of our Passions or the Conduct of our Designs. In this sense Cicero in Epist. ad Fam. IX. 9. says victoria—ferociores impotentionesque reddit; and in Tusc. Disp. IV. 23. we read impotentia dictorum & factorum: hence we often meet with impotens animi, ira, doloris &c. and the Doctor's own Friend Horace in Qd. I. 37. 10. has quidlibet impotens sperare.

# II. 556.

For Eloquence the Soul, Song charms the Sense.

Dr. B. fays that the Verb ought of right to be in the first Colon of the Sentence; and therefore he would read

Song charms the Sense, BUT Eloquence the Soul.

But the Doctor's Assertion is contrary to the Practice of the best Poets. Virgil (for instance) places the Verb in the last Colon of the Sentence in the following Verses, among many others that might be produc'd,

Imperium Oceano, famam qui TERMINET astris.

Æn. I. 291.

Imperium terris, animos AQUABIT Olympo.

Ib. VI. 782.

And M. does the same thing in other Places of this Poem, particularly in XI. 467, &c.

Ib.

Ib. 659.

Far less abborr'd than these Vex'd Scylla bathing in the Sea that parts Calabria &c.

To this Comparison of Scylla and her Dogs Dr. B. objects that the Fable is deprav'd in the telling: for those Dogs always stuck fast to her whether she bath'd in the Sea or not. Doctor has quite mistaken M's meaning here: M. alludes (not to any thing in Virgil) but to Ovid's account of Scylla in Metam. XIV. 59, &c. where the Poet tells us, that Circe having poison'd that part of the Sea where Scylla used to bathe, Scylla upon her bathing there the next time found all the lower parts of her Body chang'd into Dogs. So that the Circumstance of her bathing was a material one here, when M. meant to relate what happen'd to her at that bathing of hers.

The Doctor has cited a Passage from Virgil's Ecl. VI 77. where the Poet speaks of vexing Ulysses's Ships; and from thence he reckons it a blunder in M. (or his Editor) to say here that the Dogs vex'd Scylla her self: but Ovid is a good Authority for this Circumstance, who

fays in the place above-mention'd

abigitque timetque Ora protetva canum: Statque canum rabies.

Dr. B. has one Objection more, which is, that Scylla in that Passage of Virgil is represented as devouring

devouring the fix Seamen of Ulysses's Ship, not with her Dogs, but with her fix Heads: from whence I suppose that the Doctor would insinuate that M. had no occasion from this Passage to take any notice of Scylla's Dogs here. But the Doctor's memory fail'dhim strangely; for in the very next Verse it is said by Virgil, nautas canibus lacerasse marinis, that she devoured them by her Dogs. She snatch'd them out of the Ship by her six Heads, but they were her Dogs that devoured them.

#### III. 301.

So easily destroy'd, and STILL DESTROYS

Dr. B. objects to still destroys, that this Speech is before Adam's Fall, and therefore he thinks that M. gave it and WILL DESTROY. But there are many Passages in these Speeches of God and Messiah, where the Fall is spoken of as a Thing Past; perhaps because all things, even Future ones, are Present in the divine Mind. Thus we read in v. 151. Thy Creature LATE so lov'd, and in v. 181. that he may know how frail his FALL'N condition is: and yet these two Passages, with others of the same kind, Dr. B. has suffer'd to stand uncensured.

# *Ib.* 719.

Numberless, as thou seeft, and how they move;

Each had his place appointed &c.

Sò

So the first Editions point this Passage, and the sense is, Thou seest that the Stars are number-less, and thou seest how they move: But Dr. B. having in his Edition put a Colon after seest, and only a Comma after move, found no sense in these Verses, and therefore alter'd them thus Numberless, as thou seest: and how to move, Each had his place appointed &c.

M. speaks here of all the Stars in general, Planetary and those call'd Fix'd: whereas the Doctor seems to suppose that he is speaking here of the Planetary only; and that in the next Verse by the words the rest M. means the Fix'd Stars: but the rest means the remainder of the Etherial Quintessence which was not us'd in the formation of the Stars: This is another argument to confirm what I have said in my Note on v. 721. to justify the reading of walls.

#### IV. 129.

In Pag. 112. lin. 3. for see Instances in v. 897. &c. read, see Instances in v. 567, 897. II. 734. IX. 909. X. 368.

# Ib. 177.

If the Reader does not approve (and indeed I my self doubt) of the Alteration which I have propos'd in my Note on this Verse, he may understand the common reading after this manner. By all path of Man may be meant every Path set for Man, such as Man might otherwise make use of: and the words that pass'd that way may refer to Beast only, and signify that pass'd that way

way by which Satan came to the bottom of the Hill of Paradise; not That which led to the Top of it.

### Ib. 541.

In the Note upon this Verse at line 14. after Wheels add, and Reins; and in 1. 16. after 140. add and in X. 572.

# Ib. 667.

# In Nature and all things,

In my Note on this Passage I mention'd Dr. B's Alteration of it, and propos'd a new one of my Own. We are both wrong I think: the Doctor's Edition mis-led me by the Semicolon which it has after things; whereas in the first Editions there is only a Comma, by which means the words all things are qualified and restrained by the words which follow in this Verse. The sense of the Passage is plainly This; Lest total Darkness should extinguish Life in all things, which these soft Fires not only enlighten, but foment and warm.

#### *Ib*. 681.

have we heard Celestial voices to the midnight air, Sole or responsive each to others note, Singing their great Creator:

So I think these Verses should be read, with a Comma after note, that the Construction may be singing their Creator to the midnight air, as in V. 202. silent to Hill and Valley. In the

the common way of pointing, the word to has no sense, unless atter'd, directed, or some such Participle be supply'd, which would not be so natural as this reading is.

# Ib. 689.

At the end of the Note on this Verse add, And M. in v. 340. Speaks after the same manner, Alone as They.

# Ib. 705.

In the Note upon this Verse, at p. 138. 1. 2. after durst not, add, And M. in X. 712. intimates that they stood at this time in awe of Man, by his saying that upon the Fall they lost their awe of Him.

# Ib. 750.

At the end of the Note on this Verse add, besides the plain Precept which appear d.

### V. 741.

In the Note on this Verse p. 187. l. 14. for means one who is powerful and valiant, read may mean one who is skilful in Fight.

### VI. 528.

others from the DAWNING Hills

#### Look'd round

Dr. B. would have us read, from the Downs AND Hills, or from the CLIMBING Hills. Dawning Morn, and dawning Light (he says) are standing Words in Poetry; but dawning Hills

Hills are Rarities. I suppose M's meaning here was this; As soon as the Tops of the Hills began to appear, some of the Angels went up to them, and look'd round. Dawning signifies beginning to appear, and the Epithet in this sense will suit well with the Tops of Hills: for as soon as they were visible, the Angels were able to look round them and descry the Foe at a distance, if he was coming.

### VIII. 108.

At the end of the Note on this Verse add, Or perhaps in the common reading the words Though numberless are to be understood of the Circles; and then the Sense will be, that it is God's Omnipotence which gives to the Circles, tho' so numberless, such a degree of swiftness.

### VIII. 158.

In the Note on this Verse at p. 274. l. 1. for of its Light might be seen by a Creature living in one of, read of her Light might be returned back to, &c.

VIII. 319. count it thine

To TILL and keep, and of the Fruit to eat.

Dr. B. says that Paradise was not to be till'd, but the common Earth after the Fall: he therefore says that M. design'd it, To dress and keep, as in Gen. ii. 15. to dress it and to keep it. This looks like a just Objection, and yet is not so in reality: for if he had consulted the Original, he would have found that Adam was to till as well before

before as after the Fall: while he continued in the Garden, he was to till That; after his Expulfion from thence he was to till the common Earth. Our Poet seems here to have approv'd of the Opinion of Fagius (à favourite Annotator of his), who in his Note on Gen. ii. 9. thinks that Adam was to have plough'd and fow'd in Paradife, if he had continued there: and M. here follows Ainsworth's Translation, which has in Gen. ii. 15, to TILL it and to keep it. And Ainsworth's Translation is more exact than that of our common Bible; for not only the original word you here us'd is the very same with that us'd in Ch. iii. 23. and which is there render'd to till: but the LXX likewise employ one and the same word epyaleo Sas in both places, as the vulgar Latin does operari: and the Hebrew, the Greek, the Latin word alike signify to labour, cultivate, or till.

In ch. iii. 23. our Translators render it till, and they might as well have render'd it so in ch. ii. 15. since that word in the common acceptation signifies no more than to cultivate; and therefore Ainsworth has till, and Le Clerc colere in both Texts. Our English Translators chose to use dress here, as imagining it (I suppose) more applicable to a Garden. But Dr. B. should have consulted the ancient Versions and the Original, and not have trusted to our English Translation, especially before he found fault with an Author who understood the Original so well as M. did.

FINIS.



